

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

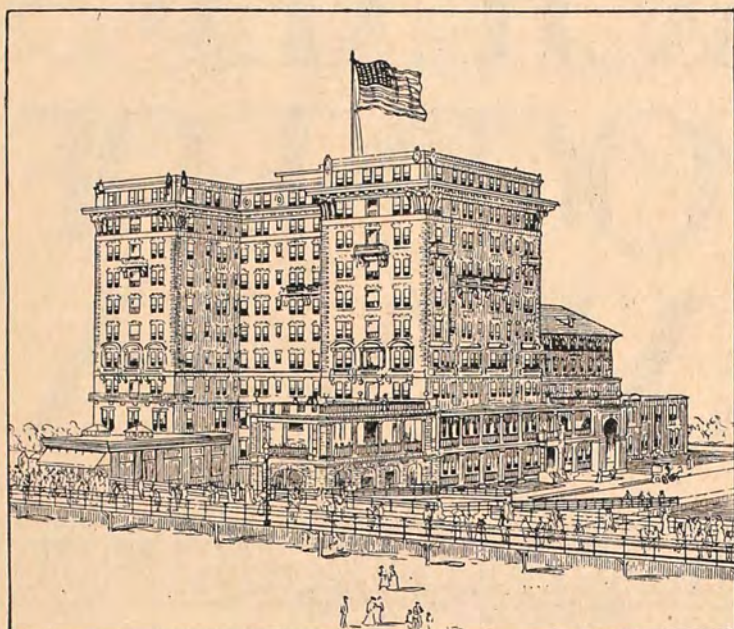
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PHILADELPHIA, APRIL, 1916

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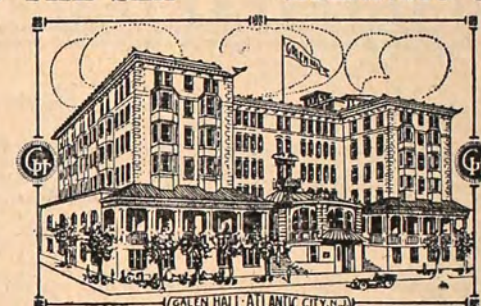
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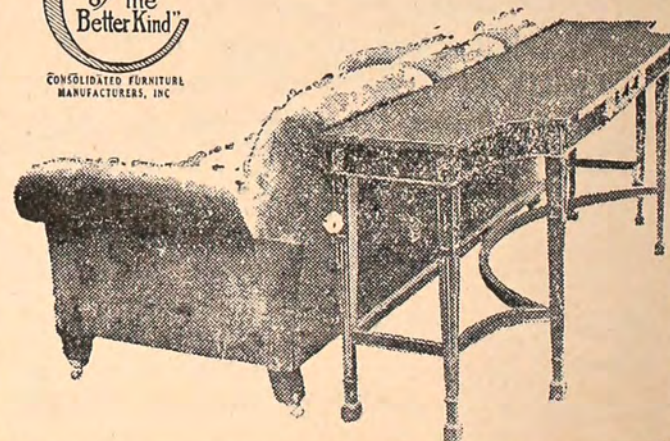
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PUBLISHED MONTHLY EXCEPT JULY, AUGUST AND SEPTEMBER

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The Church*

The Church, as the servant or minister of Christ, fulfils His purpose of communicating, not merely His teaching, but His Incarnate life, by the Holy Spirit, to the members of His Body, which Body is of necessity both visible and one.

The Church of Christ, whatever be the truest and best definition of it—and we shall come to definition in a moment—is in any case utterly dependent upon Christ. Christ is the Lord and Master: the Church His creature and His servant: Christ is the Principal: the Church the agent. Let us make that quite clear to start with. In thinking of the Church we are thinking, not at all of something separate or separable from Christ; or of something which has an independent being or value of its own: still less, of something which can be a substitute for, or take the place of, Christ. The phrase "*either Christ or the Church*" would be an insult to Christian theology and a denial of Christian faith. The phrase "*Christ and the Church*" is misleading and apt to be subversive, implying that the Church is an extra, or addition. What alone truly represents the Bible witness and the faith of the Creeds would be the phrase "*Christ in, or through, the Church.*"

All believers would necessarily and instantly agree to this. Some men take a *high* view of the value and function of the Church: such are *High Churchmen*, in our common phrase. Some men take a *lower* view of it: such are *Low Churchmen*. But High Churchmen

no less than Low Churchmen would agree that, whatever be the value and the function of the Church, whether great or little, whether high or low, its value and its function are determined entirely by its relationship to Christ.

The window lets in the light. The bigger and the more transparent the window, the more light it lets in. But in any case all windows are instruments and means of light. We want light. Therefore we have windows. Some think the Church is like a rather small and cloudy window. Others think it very big and very bright. But all agree that its only purpose is to bring Christ's Light into the darkness of human life.

So then it follows that what determines the nature of the Church, what will give us the true definition of it, will be quite simply the use Christ makes of it, the part it plays in His plans and purposes for men's redemption. If we can say what these plans and purposes really are, if we are ready to define the Gospel, as we call it; then we can rather easily put the Church in its true context and say quite confidently what it is and what it does. Our view of the Gospel as a whole: our view, that is, of what our Lord's work for us men and for our salvation really is, will determine for us what the Church is.

Water, steam and ice are very closely related each to the others. But they are very different. They have different purposes and uses, and require very different equipment and machinery. You might use a boiler to hold water. It might serve for this, but its true purpose is for making steam. You might put ice into

*An address by the Bishop of the Diocese, delivered in Calvary Church, Germantown, February 24, 1916.

a reservoir. But it would be less wasteful to put it in an ice-house. In any case the appropriate instruments for use would differ according to the nature of the thing to be handled or distributed. So with the Gospel, in the Church. The part played by the Church, its natural and proper function, will obviously depend upon the nature of the thing which by or through the Church is to be distributed or disseminated.

Suppose, for instance (the supposition contradicts the facts, as I tried to show last time—but for the sake of argument and clarity of thought suppose), Christ came into the world simply to teach, that is, simply to set ideas afloat in the minds of men. Suppose *not both* truth and grace, but *only truth*, came by Jesus Christ. It was most important, most necessary truth, no doubt. The four Gospels contain a wonderful and very moving body of religious, social and moral teaching, given with an authority which no one else ever dared assume, and as a whole unique, though in some details resembling teaching by other masters, such as Socrates, Confucius and Gautama. This teaching is concerned with such things as the fatherhood of God; the brotherhood of men; the life beyond the grave; the reality of sin; the need of forgiveness; the duty of being pure in heart, and poor in spirit; of loving enemies, showing mercy, and doing good. Suppose to give this teaching was Christ's supreme and only purpose; that His whole mind and will were bent on this one thing, namely, to put this teaching forth, to make it clear, to gather a group of men around Him, that they might thoroughly understand it, and do for him what Plato did for Socrates, or Mencius for Confucius; that is, perpetuate and publish what He had taught. Why, then, the part and function of the Church would be very simple. Its chief, indeed its only, duty, would be to preserve Christ's teaching in its purity; to publish it abroad; and to send out literature containing it and trusted and trustworthy agents to propagate it. That would be the only thing of real importance. All the rest would be merely incidental. The question of organization would, of course, be a very minor matter. One form would work better at one time, or in one place; another in another. There would no doubt be some loose form of association to bring the disciples of the teaching into contact. There might be buildings or rooms where they would meet in groups and classes, to hear lectures or instruction; to listen to passages read from recognized and authoritative writings. There would be leaders and officers of different sorts provided in some way, by election or appointment, to manage the affairs of the society, to

provide and sustain its activities and interests, and to be authorized exponents of its principles. Naturally, if the disciples or members of the association agreed with the religious principles inculcated by their Master, they would hold some meetings for religious purposes, putting their Master's own principles into practice as far as they were able, though there would naturally be great freedom and variety and all would be quite at liberty to follow their own preferences or conditions. Take an organization, for instance, like the Society for the Prevention of Cruelty to Children, or the American Bible Society. Or, to come even closer to the point, take the "Church of Christ Scientist" (so-called), and you will have a very fair illustration of what I mean. Indeed, though they might not put it into such bald phrases, there is a multitude of Christians today, many of them, alas! in our own household, whose thought of the Church comes to no more than this.

I am not speaking so far in criticism or disparagement. I am simply using my common sense and depending upon yours. If Jesus Christ came into the world simply to teach: if His whole Gospel is nothing but a system or series of ideas, then the Christian Church can be at most nothing more than a propagating agency. It would be nothing more in Christ's own mind and by His purpose. It could therefore be nothing more in the minds of those who would be faithful and loyal to Him.

Now I have said that this view contradicts the facts; and this is true. It does contradict the most sure facts of history. For the Christian Gospel is not, never has been, and never can be, a mere system or series of ideas or a mere teaching. The Christian Gospel is the Gospel of the Incarnation. For us men and for our salvation Jesus Christ came down from Heaven, not primarily to teach us about fatherhood or brotherhood, or sins or forgiveness, or righteousness, or purity, or mercy: not to teach us about anything, but to be conceived by the Holy Ghost, born of the Virgin Mary, and to be made man. Not His teaching but His Person; not His preaching but His Presence, is the Alpha and Omega, the beginning and the ending, of Christian Faith. As I said in my lecture on the Incarnation, faith in the fact of God made man, faith in the Son of God born into this world as Son of Mary, is all any one can ever mean by Christianity. You may deny it, but denying it makes it no less Christianity. You may call yourself a Christian though you believe something very different. But calling yourself a Christian does not make you one. Please notice I am speaking strictly by the book. I do not say that

Christians are all good, or that non-Christians are all bad. I am concerned now, not about goodness or badness, but only about truth. I am not thinking about men and women, but about Christ and what came out of His life and words and works. What did come out of His life and words and works was, as a matter of fact, one thing and one thing only. It was faith in the fact and act of Incarnation. It may be true or false, but in any case it is Christianity, and nothing else is Christianity. It should not be difficult for any one, even the youngest and the simplest, to see the difference between, on the one hand, accepting as true, Christ's teaching as we have it recorded in the Scriptures; and, on the other, accepting Christ Himself as Very God made Very Man. The point can be perhaps put as follows: in our favorite modern fashion, the Bible is said to be the *word* of God. But in the Bible itself the *Word* of God is, not a book, but Jesus Christ Himself. His spoken words have been made print and they are true. But that is not the gospel. He Himself the Word has been made flesh and He is God. That is the gospel.

It is the difference between a flower and the sap; between the prescription and the medicine; between the recipe for the cooking of your food and the food itself upon your table; between the sound I am making as I speak and the life in me that makes it possible for me to speak at all. It is the difference between commiserating a blind man on his blindness and giving him his sight; between sympathizing with a sick man, and restoring him to health; between mourning for the dead and making the dead live.

Religion means relationship to God. True religion means right relationship. And since God is Personal, religion means a personal relationship, as between friends, as between child and father. Christianity means relationship to Christ, of which relationship His words and works, my love and faith, are the blessed fruits and privilege. And if Christianity be true; if Christ be God, then my relationship to Christ means true religion, for in Him, God draws nigh to me and I to Him. Recall the great beginning of the First Epistle of St. John: "That which we have heard, that which we have seen with our eyes and our hands handled concerning the Word of Life (and the Life was manifested and we have seen and bear witness and declare unto you the Life, the eternal Life, which was with the Father and was manifested unto us), that which we have seen and heard declare we unto you also that ye also may have fellowship with us: yea, and our fellow-

ship is with the Father, and with His Son Jesus Christ."

"That ye also may have fellowship with the Father and with His Son Jesus Christ." That was the purpose and the meaning of the Incarnation; that was what flowed out from it, what was initiated by it; not the dissemination of ideas, but the communication of life, a new life, through the Incarnate One as fountain head, to all those whom He should draw into living union with Himself. It has been truly said that "the gift of the Holy Spirit makes the Christian."* "That which distinguishes the Christian from other men is the possession, not of particular ideas but of a special power, a special life, derived from a definite act of God upon him by which he becomes the subject of a new birth." In other words, the Incarnation is in a real sense *extended*. Its power and potency is not confined to, did not end with, the man Christ Jesus. Just the reverse. He is the beginning of a new humanity, the head of a new race, into which men are to be re-born. "Out of the uplifted and glorified Manhood of the Son of Man" comes forth the Holy Spirit, Who "does not merely supply the absence but accomplishes the presence of the Incarnate Christ."†

"God became man,"‡ said William Law, "took upon Him a birth from fallen nature. . . . But why was this done? How does all this manifest the infinity of the divine love towards man? It is because nothing less than this mysterious Incarnation could open a way, or begin a possibility, for fallen man to be born again from above and made again a partaker of the Divine nature. . . . The Son, the Word of God, entered by birth into this fallen nature, that, by this mysterious Incarnation, all the fallen natures might be born again of Him according to the Spirit, in the same reality as they were born of Adam according to the flesh."

So then, the gift of God to men through the Incarnation of His Son, is the gift of the Holy Spirit, of God's Life in Christ Incarnate, spread abroad, reproduced, extended, in His faithful people. *God was made man that God might be in men and women.* That is the great plan and operation in which the Church has place and part; not a new propagating agency for the spread and publication of ideas, but a means and method by which the Holy Spirit, which is the Spirit and Life of the Incarnate Christ, may be communicated.

You will recognize at once that we are at the very

* Gore: *The Incarnation of the Son of God*, p. 236.

† Gore: *The Incarnation*, p. 236-237.

‡ William Law: *The Spirit of Prayer*.

heart of the Apostolic doctrine of the Church. This very work and function of communicating the life of Jesus Christ, of bestowing on men and women His Holy Spirit, is the eloquent and necessary meaning of the term "Body" which St. Paul so often uses to describe the Church. He does not use it merely as a metaphor or as a figure; he does not mean that the Church may be *compared* to a body, or that it *reminds* him of a body. He means that the Church itself is *the* Body, the ideal Body, the ideal of a Body; that in which the function of a body is perfectly fulfilled. What our bodies do for our spiritual life, imperfectly and painfully receiving and expressing it, that the Church does for the Holy Spirit which Christ sends down upon it. The Church is the Spirit-Bearing Body, the Bearer of Christ—perpetuating in the world the Presence of Christ, the extension of the Incarnation. It embodies the same principle and lives by the same life.

Of course then it follows that the Church, which is Christ's Body, must be visible, as visible as Christ Himself was in the flesh, in the manger, in His ministry, in the garden, or on the cross, and visible for precisely the same reason. The reason, the compelling reason, for the visibility of the Church is to be found in the Incarnation. For the Church, as we have seen, means and is, in accordance with Christ's mind and will (interpreted and applied by the Apostles), *not* simply an *organization* for the propagation of ideas, but an *organism* for the perpetuation and extension of the Incarnation. God was made man that God might be in men and women. "The Church embodies precisely the same principles as the Word made Flesh, that is the expression and communication of the spiritual and divine through what is material and human. It is a human and material society, and as a visible, material and human society it exists to receive, to embody and communicate a spiritual life. And this life is none other than the life of the Incarnate. The Church exists to perpetuate in every age the life of Jesus, the union of manhood with Godhead."*

Since the Reformation, not, I think, before then, save in connection with small and sporadic movements, there has been much talk of an *invisible* Church known only to God, and made up of true, sincere and loyal members, as the proper representative and agent of Christ on earth. The common reason for, and superficial attraction of, this view is obvious enough. It aims to do away with the reproach of dead and unfruitful members in the Body; to root out formalism and

insincerity; to purify the Temple where Christ vouchsafes to dwell.

But such teaching directly contradicts the Gospel and nullifies the Incarnation. It has no shadow of support in Christ or the Apostles. Rather it is in violent antagonism to them. The whole faith of the New Testament runs in exactly the opposite direction. "While we were sinners, Christ died for the ungodly." He came to call only sinners, to eat and drink with them, to dwell with them. To think that human worth or human faith is what induced the Incarnation: is what brought and brings down the Son of God to be our Incarnate Lord and Saviour, is to destroy the very root of that evangelical faith in the redemption of the cross which is the precious jewel of the Gospel in the Church.

Make it quite personal. Take my own case. Here I am, certainly a sinner. Body, and soul, and spirit, all together make me up; make me what I am. All are tainted and defiled, all are entirely unworthy that God should care for them or visit them. "I am not worthy that Thou shouldst come under my roof." Am I then to think of Him as waiting for me to become worthy before He will visit me? Must I somehow and some time be made good, be spiritualized, be set free of flesh, and bones and blood, free of this visible and material world where He has placed me and which He has made, before He vouchsafes His Presence? To think so is to deny every single Gospel principle. It is to deny that God is love. Most of all it is to deny the Incarnation. If Christ comes not to me, man as I am, in flesh and blood, in sin and weakness, then I have no Saviour. If He dwells not in men and women as they are; they, as they are, are outside His saving grace, and without God in the world. If the Church is not visible, then it is not human; then God has not reached His children, but has failed and fallen short; redemption is a dream; the Holy Spirit is not given.

But no; faith in the Incarnation carries us just the other way. Jesus Christ took humanity of Mary that He might make *my* humanity His own as well. The Holy Spirit dwells in His visible Body upon earth that He may subdue and purify and renew its human members. It is, of course, true that "until the Church is perfect in the perfection of all its members, there is no final resting place: for only so is the body completely dominated by the Spirit of Christ and the triumph His. But the Body of Christ it is, even when partially paralyzed and grievously diseased by the sins of its members. The humility of Christians must be for

* Gore: *The Incarnation*, pp. 237-38.

themselves and for the *condition* of the Church, not for its *nature*."* For its nature is the nature of the Incarnate One Who is its Head. As St. Paul puts it, "The temple of God is holy, which temple ye are."

Finally, the Church of Christ is and must be one. Its unity is as essential as its visibility. A body, as such, is one single organism. It is literally the embodiment of unity: it is the pattern and type of unity, the highest possible ideal of unity. It has no meaning save as it tells of and exhibits unity. So with this human body which I wear. Its myriad cells and tissues, its thews and sinews, its bones and muscles, its flesh and blood, its joints and limbs, live as one whole, interlaced and interacting, infinitely various, and yet utterly dependent each on all and altogether exhibiting a very miracle of unity which underlies them all, and makes each and all significant. And its unity not only overcomes all separateness and diversity between heart and lungs, and eyes and ears, and head and feet, so that my life runs into and flows through and energizes in every part and every part together; but its unity lasts on through my whole life from the cradle to the grave. The body I was born with: how different it is from the body I shall have when I shall die! Yes, and how often through these years, shall every material particle in my body shrivel, decay, disintegrate and disappear, giving place to new material, so that every seven years I have been and shall be clothed with a new garment of new flesh and be dwelling in a renovated tenement. And yet it all is *my* body, one and the same, from first to last, my own, my only body, the tabernacle of my life, the expression of my spirit, the instrument of my will. So with the Church. As there is one Lord, one Faith, one Life, one Spirit, so there is and can be but *one* Body, else the whole were a failure and our very faith untrue. The function of the Church is to mediate the life of Jesus Christ; to communicate the Holy Spirit so that each may share it, and by it be bound into the common life. The Kingdom, we know, is likened to a seed which grew and spread, and when it had taken root, it filled the land, and stretched forth its branches into the sea, and its boughs unto the river. Again, the Kingdom is like yeast or leaven operating in and on a mass of insensate, heavy dough. The new enlivening ferment spreads from particle to particle, drawing each atom, one by one, into the circle of its influence, till the whole is leavened. So the Body of Christ reaches out after men's souls to attract, affect, attach them, one by one, incorporating them into the new common life which is the Spirit's

gift: forming Christ within them, that they, by their membership, may be saved by Him and safe with Him forever. So the Body of Christ reaches back into the past, or rather comes down to us from the past, continuous in life, as He is the same yesterday, today and forever, including all whom it has ever folded in its close embrace, one and the same for all and for all ages, at home in Paradise as it is on earth. All who are members, all who ever have been or who ever shall be members, bound into the unity of the Blessed Spirit which is the Life of the Incarnate.

We need not stop for details. We shall be dealing with them later when speaking of Sacraments and Ministry; and we shall be prepared for them, for details are, of course, subordinate to the great general truth. They are conditions and consequences, *not* the causes or the sources, of the unity which inheres in the Church as in the very Godhead, for the unity of the Body of the Lord is, in the last analysis, and in its ideal meaning, the unity of God Himself.

Once more, as a reminder, let me read my summary:

The Church as the minister and servant of Christ's Will, fulfils His purpose of communicating, not merely His teaching, but His Incarnate Life by the Holy Spirit to the members of His Body, which Body of necessity is both visible and one.

Let us be open to the gracious and majestic revelation as it is given to us, as we are pledged to it. Let us strive to know the things which are freely given us of God, that by wisdom and understanding our lives may be expanded and enriched by the fulness of the grace given us by the Spirit in the Church, visible and one, which is the fulness of Him Who filleth all in all.



The Rt. Reverend Frederick B. Howden, D.D., Bishop of New Mexico, will visit Philadelphia early in April. As our readers know, the missionary district of New Mexico embraces the whole state, and also that portion of Texas west of the Pecos River. It is one of our largest missionary jurisdictions, and has but four self-supporting parishes. I have seen part of this wonderful district, and know its needs. It would be an easy matter to write a strong appeal, but it is better to hear Bishop Howden tell his own story of the work. I commend him and his large field to the generous consideration of all our communicants who are interested in our Domestic Missionary work.

THOMAS J. GARLAND.

Los Angeles, March 15, 1916.

*Spens: *Belief and Practice*, p. 194.

Groundless Rumors

Vague reports to the contrary notwithstanding, this Diocese is not suffering from any particular rise in party temperature. We do not all think alike, thank God, any more than did St. Peter and St. Paul. We have our differences and are frank about them. We have a habit of hanging them out in the public square (or of "washing our dirty linen in public," if you please), but they *do* get hung and the linen *does* get washed. There has perhaps, of late, been a good deal of washing done; possibly the public square has been a bit disfigured. But the general work of the house is going on: The differences, being hung up, are not on the same plane with the solid unity which is not really touched by them.

The clergy of this Diocese are faithfully going about their work of preaching God's Word, of ministering the Sacraments "as this Church hath received the same." They are loyally following the Godly leadership of their Bishops and the lay people are coming in growing numbers to share in the Church's work.

We suspect that much the same sort of thing might be said of the "split in the Episcopal Church," that the newspapers tell us about. It is always difficult for the general public to realize what a spiritual democracy means. To the faint-hearted a splendidly imposing external uniformity carries with it an impression of real unity; but strong men like to remember that St. Paul, the first "low Churchman," withstood St. Peter, the first "high Churchman," and that St. Peter nevertheless spoke of his "beloved brother Paul."

It is doubtless a fine spectacle to see masses of men maneuvered and held together by the word of a commander; but it is an astounding miracle to see a multitude of men of differing opinions and tempers, free to air the one and to display the other, often doing both too much, yet holding, and held, together as brothers in the same society.

And this miracle God works in the Episcopal Church.



"Carry On"

"Last year the Church not only maintained its missionary work, but removed every encumbrance." These are words of good cheer from the Board of Missions' officers and we in this Diocese had our share in the result. But that year is over; the work grows and prospers and we must "carry on."

The Diocese's apportionment for General Missions for the year ending October 1, 1916, is \$148,737.00. To March 1st we have sent in \$42,724.65, as compared

with \$37,119.20 last year, a gain of \$5,605.45, and St. Martin's-in-the-Field has the honor of being the first (and so far the only) parish in the Diocese to complete its apportionment.

We are learning, all of us, that this money apportionment is our share of the annual bill for the upkeep and extension of the Church's work. More than 3,000 men and women whom we have sent out to represent us, we support by paying our share. When we give more we are saying to them, "You may let your work grow," but when we give less we tell them to mark time.

Last year an "Emergency Fund" paid the missionary deficit. There will be a deficit this year unless we respond to the Board's appeal for "One day's income or wage," in addition to our usual missionary offerings. Here is the appeal:

"1. Will you join us in prayer for the Church's worldwide work and for the men and women who are serving as our representatives? Will you do this especially whenever you come to the Holy Communion?"

"2. Will you, in addition to your usual missionary offerings, give not later than July 1, 1916, at least one day's income or wage?"

"3. If this is impracticable, will you make an equivalent self-denial offering?"

The blessed work goes on. It makes many calls on us; but the calls are God's and we must "carry on."



The Church Pension Fund

Speaking from pulpits scattered throughout the United States, sixty-five bishops simultaneously struck the most powerful and beneficial blow yet delivered for the Church Pension Fund, on Sunday, February 6th. The hearty co-operation of the bishops and the unprecedented publicity gained by the united action has caused the laymen of the Church to think more seriously of the need for pensioning the aged clergy.

This fact is indicated by the messages that have been received from the bishops who delivered the sermons, members of diocesan committees engaged in the work and from interested laymen.

One other particularly gratifying result of the concerted movement was the attitude of the daily press. Attractive copy had been prepared by the National Committee for each paper, and in many of the large cities, notably New York, Philadelphia and Boston, the newspapers not only printed the article in full, but commented editorially upon this great movement of the Church.

It is believed that by bringing the plan and purposes

of the Church Pension Fund so forcefully to the attention of the communicants, the organization of the remaining dioceses will be greatly facilitated.



The Church Extension Fund

The Church Extension Fund for missionary work in the Diocese has met with a good response and has so far made possible some important steps in Church Extension, notably at Drexel Hill, where the work is progressing rapidly; at St. Monica's Mission in West Philadelphia, which is giving a very good report, and most recently at St. Gabriel's Mission, Feltonville.

But although much has been done, it really amounts to only a small part of what the Diocese is able, and I believe willing, to do if the matter were brought to its attention. Instead of having \$2,000 sent in response to each call by about two hundred subscribers, we ought to have at least, and at once, four times the number of subscribers and four times the amount of money. Will not the clergy take this matter seriously between now and the Convention, so that the report of the Church Extension Fund to the Convention may show a marked advance?

If for any reason you should prefer not to make the appeal yourself, several of the Commission have volunteered to speak, and this has proven very effective.

Pledge cards can be obtained at the Church House, or will be forwarded to you upon request.



Social Service in the Parish

We have spoken from time to time of the desirability of parishes organizing Social Service Committees to carry on the work in the parochial field. The question has recently been asked what could such a committee, if organized, find to do? Thinking perhaps that there are some who may be interested in this question, we sketch here some few considerations on the subject.

The first question that arises is naturally that of the personnel of such a committee. We suggest that the rector select those who seem most active along social work and that the committee be composed of both men and women who have shown their interest in the social questions of the day, and then let these elect their own active chairman, the rector, of course, to be chairman *ex-officio*. We say both men and women, for while it is easier perhaps to find women who are interested in, and capable of dealing with, problems of social nature which may arise in the parish, yet there is

practical outlet for the man of the parish to express his Christian principles.

But what can this committee do? They can arrange for and assist in the making of a survey of social conditions in the parish. Such a survey is in reality a necessity, for it is essential that the parish priest should know definitely the community from which his parishioners are drawn, and be advised of all the forces in the community, making for social degradation or uplift. In this way he may know the stimuli that are being applied to his parishioners during the greater portion of their lives. For, owing to the exigencies of our civilization, the amount of time when the people receive Christian stimuli is of small proportion. With a full knowledge of conditions such as a survey only can give, active measures could then be taken to rid the community of any blots which might be disclosed and by a definite war on evil forces, the members be freed from a constant source of temptation.

Secondly, if the field were a large one and there were churches of other denominations within it, such a committee could co-operate with these and other bodies along lines making for the social welfare of the community. Here, if any place, there is a field where all Christians can unite.

The committee can co-operate with, and act as volunteer member of, such general bodies as the Society for Organizing Charity, Children's Aid Society, Court Aid, Playgrounds Commission, Housing Commission, the Registration Bureau, Big Brother and Big Sister Movement and other kindred organizations.

It is the custom of the Church that all Communion Alms be used for the relief of the poor, and the problem is often perplexing to the parish priest to do so wisely and justly. A parochial Social Service Committee could be of great assistance in this matter, especially if it were composed of those skilled in social questions, and would have time not only to investigate but to follow up all cases to which alms are given.

Many parish organizations have as part of their function what is really social service work. Such a committee would co-ordinate this work and see that it was given a wider scope and more definite aim.

It could stimulate interest in social matters by formation of social service study groups and by seeing that the parish library was supplied with books on social topics and furnish literature on the subject for distribution.

While perhaps it is not the sphere of the Church to dictate to her members how they should vote, yet at the same time she must lay stress upon the duty of

every Christian to cast his ballot wisely and intelligently. A Social Service Committee could therefore stress the importance of the ballot and be a potent force for clean politics.

It could perform a very important duty by interesting itself in the films which are being shown in the moving picture theaters. The best way to secure good movies is for the best people to attend and then to voice their approbation or disapproval of what has been shown. A Social Service Committee could be very instrumental in arousing public opinion in this respect and could probably bring about needed reforms.

In other words, what we have here set down as *social service work is in reality an extension of the pastoral relationships of the parish priest*. It does not curtail his pastoral office as caring for the sick and afflicted, bringing comfort to the broken-hearted and gathering the sheep into Christ's fold, but rather enables him to reach his own people in ways which, unaided, he would otherwise be unable to do. There are, of course, many other things which such a committee could do, but to carry out these or those of similar nature would soon justify the formation of a parochial social service committee.



Nominations and Elections

The new method of nominations and elections adopted at the last Diocesan Convention goes into operation at the coming Convention, and this committee has been asked to remind the Diocese, through THE CHURCH NEWS, of the change and make some explanation of the new method.

THE PRELIMINARY BALLOT

The Secretary of the Convention is instructed to send to each clergyman and accounting warden of the Diocese a preliminary ballot "indicating the number of offices to be filled at the forthcoming Convention with the names of those whose terms will then expire printed on the same." This ballot shall also include the names of any persons who shall have been suggested to the Secretary for nomination, such suggestion being made to him thirty days before the Convention. This preliminary ballot shall also contain blank spaces wherein the members of the Convention may make other nominations. And the preliminary ballot must be returned to the Secretary of the Convention by April 25th, two weeks prior to the assembling of the Convention on May 9th.

THE OFFICIAL BALLOT

Only such names shall appear on this ballot (with the exception noted below) as shall have received at least a five per cent vote of the total membership of the Convention on the preliminary ballot. A list of these official nominations shall be sent to every member of the Convention one week prior to the Convention.

FLOOR NOMINATIONS

These are provided for in No. 7, Sec. II, of the Standing Orders of the Convention.

Two objections have been raised: (1) It is unlikely that No. 7 in the order of business will be reached before the time for the elections at one o'clock on the first day of the session. (2) The fact that names of persons nominated from the floor could not be printed on the official ballot at the last moment, even if Nominations was reached in the order of business, would place an unfair handicap on them in the elections.

To meet these objections the Committee on Dispatch of Business, as soon as the Convention is organized, purposes to move the adoption of the following resolution:

"Resolved, That the regular order of business be suspended, and that No. 7 in that order be made No. 2, so that nominations from the floor shall be in order immediately after the organization of the Convention.

"And that the Secretary of the Convention be instructed to add the names of such nominees to the official ballot."

It will probably be impossible, owing to the shortness of time between these nominations and the elections, to change the forms and put these additional names in their alphabetical order on the ballot. They would probably have to be simply printed at the end of the list. But the objection that they would not be on the ballot at all would be met.

THE COMMITTEE ON DISPATCH OF BUSINESS.

GILBERT PEMBER, *Secretary*.



A New Society

Elsewhere in this issue will be found an article by Miss Grace Butterfield, Executive Secretary of the Church Mission of Help.

The Church Mission of Help is a new society with a difficult but most important work ahead of it. "The girl who goes wrong" tells, in a phrase, a good deal

about the character and scope of this work. But the new society defines its motive and purpose.

"The Society is *not* expected to set up other institutions, but rather to act as a bureau of expert service in a neglected field of the Church's work. The Society is organized on the basic conviction that the love of God as revealed in the Incarnation rescues from any sin all to whom this love can be brought home, and that it can be brought home most powerfully through the medium of personal service and friendly intercourse."

That the field is neglected by the Church will probably be made clear to the clergy if they imagine themselves answering the following questionnaire:

How are they reassembled in the autumn?

Should you consider it helpful to keep a record covering these points, revised in the autumn, mid-winter and late spring, and should the clergy have this record in charge?

Is there close co-operation among all the groups in the Church dealing with girls, so that all possible influences are immediately brought to bear in cases needing preventive care?

Is any instruction given in confirmation classes or elsewhere as to the physical bases of life and the obligation to keep the body an undefiled and fitting temple for the spirit?

Do you consider it advisable and possible to give such instruction as a means of preventing evil and inspiring to a wholesome and happy life?

What is the present method at _____ (church), _____ (place), of keeping track of young communicants?

How faithfully is this method followed?

For example, what is *now known* about each girl in the confirmation classes of the last two years as to her—

Attendance at Holy Communion.

Attendance at Morning or Evening Prayer.

Attendance at Sunday-school.

Attendance at Girls' Friendly Society.

Attendance at Junior Auxiliary.

Attendance at club or guild.

Conditions at her home or boarding-place.

Companions.

School record.

Work conditions and record.

Recreation—opportunities and dangers.

Special problems or difficulties.

Is there anyone (deaconess, sister, parish visitor, associate, "Big Sister," Sunday-school teacher) who now acts as her counselor or adviser?

Are the clergy kept informed of cases of moral danger or special need, and are such cases followed up by both clergy and laity until the emergency is over?

How often and by whom are absentees from church services and meetings looked up?

If girls leave the parish, what is done to connect them with a church in the place to which they go?

What is done in summer to keep track of the girls?

It is with the Church's own children that the Society expects to deal principally and it is the Church's own spirit and power and method which will be used, in connection, of course, with careful, expert use of the best scientific and sociological knowledge.

Clergy and others are invited to refer cases to the Society. Its office is at 1505 Arch Street, Philadelphia, where Miss Butterfield may be found daily.

NOTICE

In conformity with the Permanent Rules of Order, adopted at our last Diocesan Convention, the following has been sent in writing to the Secretary of Convention for the Committee of Canons, and consideration thereof will be asked at the forthcoming Convention.

BENJAMIN S. SANDERSON.

Proposed Amendment to VI of 'Permanent Rules of Order.'

I. *Nominations to Offices*, etc. (vid. Page 66, Journal, '15).

Amend last paragraph by striking out the words, in the last sentence, "the

names of incumbents of offices shall be indicated by an asterisk, but"; so that it shall read, "On the official ballot all names shall be alphabetically arranged."

Reasons for proposed change.

I. To put the Church where she ought to be; if not a leader in, at least in line with "Ballot Reform." Every intelligent movement tending to exalt and purify the ballot distinctly discourages the use on the ballot of that which will 'unduly influence' the exercise of the franchise. Can our Church afford to take any other stand?

II. To give every nomination an equal chance.

III. The conviction that the vote on

this proposition a year ago does not thoroughly represent the prevailing opinion, many assurances having been given since to the mover of the amendment that, at the time, in the confusion of business, a considerable number of negative votes were cast on "a misunderstanding of the real import of the amendment."

The Rev. J. Thompson Cole entertained several of his clerical neighbors at the rectory at Ogontz on Tuesday, March 14, when an informal "Clericus" was agreed upon to meet monthly for the discussion "of controversial topics in a fraternal spirit."

IN MEMORIAM

Charles Herbert Yarnall

For the second time in the space of a month St. Mary's Parish is bereaved, and another very loyal and honored vestryman has gone on to the larger service of the faithful servants of God. In the death of Charles Herbert Yarnall St. Mary's has lost one who had been closely associated with the life of the parish since his earliest years. He was born in the rectory, the first child born there after it was built, was baptized in the old Church, grew up in the parish and never knew any other spiritual home. His love for St. Mary's was unselfish and steadfast, and he never failed to respond to a call for interest and personal service.

When the new Church was built and the need was felt of a choir more adequate to the beautiful structure, Mr. Yarnall helped to organize the vested choir, and for fifteen years served as its choirmaster. His unwearying efforts raised the choir to a high pitch of efficiency, and set a standard which he was always zealous to maintain; and his personal interest in every member of it knit boys and men to him in the bonds of the closest friendship, which endured in many cases to the end of his life.

Mr. Yarnall was elected a member of the vestry in 1907. His colleagues testify with warm and affectionate remembrance to his devoted and intelligent usefulness, his patience and thoughtfulness, his devout and reverent participation in the worship of the Church. It is needless to recall his services, for they live on in many visible tokens in the Church itself, but as his companions and friends, we desire to leave in the records of the parish this statement of our high esteem for him, and to extend to his family the deepest sympathy in their sorrow.

GEO. LYNDE RICHARDSON,
GEORGE HALL,
WILLIAM I. RUTTER, JR.,
For the Vestry.

John Thomson, M.A., LL.D.

This faithful servant of Christ and lover of his kind entered into rest on February 23 at a ripe old age, after years of active and toilsome labors for the betterment of his fellows. An English-

man, a churchman by birth and conviction, in early manhood personally in touch with the leaders of Church life in the mother country, Dr. Thomson came to Philadelphia in 1881, bringing with him all the enthusiasm and culture of a highly trained intellect, and soon found a place for himself in Church and state. His achievements in Philadelphia make a wonderful story of joy and prosperity. Since 1894 he had been the Chief Librarian of the Free Library, whose far reaching work is largely the outcome of his foresight and wise planning. He was for some time the Accounting Warden, and for about twenty years a member of the vestry of the Church of the Annunciation, Twelfth and Diamond streets, in the work of which he was deeply interested. The notable gathering of civic officials, citizens distinguished in every walk in life and a great concourse of people which crowded the Church on the day of his funeral, testified to the high regard in which he was held.

At a special meeting of the vestry of the Church of the Annunciation, held on Sunday, February 27, 1916, the following resolution was adopted:

WHEREAS, God in His mercy has removed from among us our friend and associate, John Thomson, who has been connected with the Parish ever since its inception; and

WHEREAS, Dr. Thomson has been a constant attendant at the services of the Church during the last thirty years, and a faithful member of the vestry for about nineteen years, fifteen of which he served the Parish as Accounting Warden; therefore,

Be it Resolved, That in the death of Dr. Thomson, the Parish has suffered the loss of one whose faithfulness and devotion will long be remembered as a conspicuous example of Christian service; and

Be it further Resolved, That the congregation of this Church has lost an intelligent and active co-worker who was always willing to do his share of God's work whenever opportunity pointed the way.

On Ash Wednesday the Rev. William McClelland, for the past two years Assistant at St. Matthew's Church, Philadelphia, entered upon the rectorship of St. Luke's Church, Bustleton.

THE CHURCH MISSION OF HELP

BY MISS GRACE BUTTERFIELD

The Church Mission of Help concerns itself mainly with the restoration of wayward or delinquent girls and women, the protection of those in moral danger, and the effort to strengthen character and improve living conditions so as to prevent sex immorality.

If the Church is to be "the incarnation of the Christ-spirit on earth, the organized conscience of Christendom, it should be swiftest to awaken to every undeserved suffering, bravest to speak against every wrong, and strongest to rally the moral forces of the community against everything that threatens the better life among men." We know that the Church has too often lowered her voice, averted her face, and been swift to escape from even the sight of this canker of civilization in either its casual or commercialized form; and yet she alone, of all agencies on earth, can create morality. The Church, however, is slowly perceiving her organic responsibility not only as concerns her own children who go astray, but as to her share in permitting the evil, social and economic conditions which foster immorality. The devoted rescue work which for many years represented our Church's only organized effort to release humanity from the bonds of fleshy sin has proved the need for supplementary agencies for prevention and protection. This mission is such an agency, the second to be established by an American Diocese.

The work of the mission will be conducted from an office with as little machinery as possible, and the method will be that of personal service, including co-operation with institutions desiring it. To the effort to better material conditions according to the best social and scientific methods available, it will add the effort to revive or awaken spiritual life. Although the work will not be strictly limited to Church girls, our first responsibility is to those of our own household. The objects of the mission are:

I. Protective care for girls in danger of becoming institutional cases.

II. Custodial care for girls who are subnormal.

III. The betterment of home conditions for girls returning from institutions.

IV. Shelter, employment and friends for girls who cannot safely return to their homes.

The great watchword of all social service to-day is prevention, and in dealing with the problem of youthful waywardness the first step is to study its causes and try to prevent it. It is almost a truism to state that the quality of her home is the chief cause of the girl's becoming wayward. Parental ignorance, neglect, poverty, drink, immorality and bad housing, overcrowding and lack of proper recreation drive the girl out to the more interesting but even more dangerous streets. Lack of sympathy and helpful oversight may be added to the deficiencies of the abnormal home. The girl is early familiar with evil knowledge and practices which she adopts as the only social customs she knows. She finds recreation often in terribly unsafe ways, and when economic necessity sends the "young earthling" to work she meets other dangers. Her knowledge of the physical facts of life has been gained from impure and ignorant sources, and the enormous courage and curiosity of youth will lead her into almost any adventure that promises even temporary happiness. Her will is totally undisciplined and her moral sense undeveloped, and it is no wonder that she often becomes an institutional "case" or sinks to still lower levels.

If the girl has left home and is earning her living in kitchen, factory or store, there is often no one to care what becomes of her after work hours. She has no mental resources and little discernment, but she cannot be blamed for lacking what she never had the chance to acquire. Domestic service and the abnormal home furnish by far the greatest number of prostitutes and unmarried mothers. Have not American women still a duty to "the home" in face of such unquestionable facts as these? Is not the obligation laid upon American churchwomen of privilege and leisure to co-operate with every effort to better these evil conditions in the homes of both rich and poor?

The mission understands the danger and folly of sentimentalizing over immorality, and it knows that there are cases of evil apparently without excuse; but in the majority of cases there are contributory causes, and a measure of protective care which seeks to remove

the causes so far as possible may save the girl.

As for the girl who is subnormal to the extent of mental and moral irresponsibility, the only thing to be done is to provide custodial care, both for her own sake and that of the community. Such persons as this mission tries to help are apt to be more or less deficient in mentality; and so far as the very limited facilities of this state permit, custodial care will be provided if the psychological tests indicate its necessity. This is perhaps the most difficult phase of the problem to be met, since the work of practically all the correctional and charitable institutions of the State is now greatly hampered by the presence of subnormal individuals.

The condition of the girl who is about to leave an institution or "home," is often very precarious if she returns to the abnormal home which was largely responsible for her going astray. Few such agencies have a staff sufficiently large to do family visiting or follow-up work, and it is believed that the mission can be of real service in this way. In some cases it would be unwise for the girl or woman to return home, and the mission should therefore try to provide safe shelter, employment, and friends elsewhere.

This work is to be carried on by such staff as the Church sees fit to employ; but the co-operation of the clergy and many volunteers is necessary. It is hoped that the advice and assistance of the clergy, both in regard to possible cases in their own parishes and to the general work of the mission, will be always available. The volunteer work will be conducted after the usual method of case conferences, and as the work grows much help will be needed.

Dean Hodges' words in a sermon preached at the annual service of the original society in New York, aptly summarize the practical and ideal motives of the Church Mission of Help:

"This society reminds the Church and the city that there are two things which will greatly diminish the number of sinners—plain, definite, concrete and obtainable things. One is preventive conditions, the other is preventive influences. . . .

"It finds women who are, for one reason or another, outside of the Beautiful Gate of the Temple; outside of all the beautiful gates of human life, and

in the name of Jesus Christ it takes them by the hand and lifts them up and brings them in."

The society is under the management of the following officers and Board of Directors: Honorary President, Rt. Rev. Philip M. Rhinelander, D.D.; President, Rev. John Mockridge, D.D.; Treasurer, Mr. John Cadwalader, Jr.; Board of Directors, Mr. John Cadwalader, Jr., Miss Mary Coles, Robert N. Downs, Jr., M.D.; Mrs. Norman Ellison, Miss Dorothea Emlen, Mrs. Martha P. Falconer, Rev. Edward M. Jefferys, D.D.; Mr. Shippen Lewis, Rev. John Mockridge, D.D.; Mrs. William A. Platt, Rev. Harry Ransome, Rev. George L. Richardson, Mr. Roland M. Taylor, Mr. Walter H. Thomas, Rev. Floyd W. Tomkins, D.D.; Executive Secretary, Miss Grace Butterfield.

Applications, inquiries and contributions should be addressed to the secretary, Church Mission of Help, 1505 Arch street, Rooms 225-226. Bell Telephone Locust 634.

Cheques should be made payable to John Cadwalader, Jr., treasurer.

THE BOARD OF DIOCESAN MISSIONS

A special meeting was called for Monday evening, March 13, at the Bishop's House, following a buffet supper given at half-past six by the Bishop, to which the members of the Board and a few guests were asked by the Bishop. There was a large attendance, only two deans and one or two lay delegates being absent.

The Bishop brought before the meeting for discussion the financial situation in the several missionary fields of the five convocations. This was generously debated and postponed until the next meeting of the convocation, the question being largely as to the proper and just method of apportionment among the convocational parishes the apportionment of the Board of Missions.

The Rev. Mr. Arkin, of the convocation of Germantown, appeared on the invitation of the Bishop, and gave a most interesting and earnest history of his labors in Northeast Philadelphia just on the eve of culminating in the building of a Parish House and Church edifice at Indiana avenue and Livingston street, for St. George's, Richmond. The Church will accommodate four hundred,

and the whole "plant" will cost \$50,000. Mr. Houston displayed the architect's plans and elevation, and made such an impression as to cause one member to volunteer a subscription for the Building Fund of \$2,000.

Rev. Mr. Parker was very interesting when this could be done. The meeting in giving the history of Epiphany Sherwood (convocation, West Philadelphia) at Fifty-second and Baltimore avenue. Through his zeal the handful of people to whom he ministered ten years ago has become a thriving parish, owning a Parish House for social works, containing a hall accommodating three hundred, who have raised \$6,000 as a nucleus to the necessary \$20,000 with which a new Church is to be built. From the way Mr. Parker spoke this felicitous event was not far off in the happening.

Formal reports from the various convocations were not called for as they are in order in regular meetings only, but Dean Tait mentioned the great increase in population at Eddystone and Drexel Hill, and informed the meeting that Church buildings would soon be required in both places.

The Bishop spoke of the increase of the work at St. Monica's, and mission stations in the convocations of Norristown and Germantown.

It was resolved that the mission situation should be presented to the Diocesan Convention, and Chairman Caley, of the Committee of Arrangements, was requested to endeavor to fix a suitable time during the session of the Convention was particularly enthusiastic all through the two and half-hour session, and it may be safely prophesied that good results will undoubtedly follow.

W. D. N.

CONFIRMATIONS

By the Bishop of the Diocese from February 10 to March 12, 1916.

February 10, Philadelphia, St. Luke's, Kensington (private confirmation for the above), 1; 13, Philadelphia, St. James' the Less, 21; Philadelphia, All Saints', Moyamensing, 40; 20, Philadelphia, Church of the Holy Apostles, 37; for the Chapel of the Holy Communion, 4; received Roman Catholic for the Chapel of the Holy Communion, 1; Philadelphia, Church of St. John Baptist, Germantown, 15; 24, Bristol, St. Paul's Church, 9; 27, Philadelphia, St. James's Church, 24; Highland Park, Mission of

the Holy Sacrament, 7; Philadelphia, St. Matthias Church, 8.

March 5, Philadelphia, Epiphany Mission, Sherwood, 62; Philadelphia, Chapel of the Mediator, 59; received one Roman Catholic, 1; 8, Jenkintown, Church of our Saviour, 19; 12, Philadelphia, St. Mary's Church, West, 22; for St. Clement's Church, 4; for the Galilee Mission, 1; Drexel Hill, Mission of the Incarnation, 1; Eddystone, St. Peter's Mission, 9.

SPECIAL APPOINTMENTS OF THE BISHOP

April 5—Quiet Day for Women at Wilmington, Del.

April 10, 2.30 P. M.—Conference of Junior Clergy at the Bishop's House.

April 12, 4 P. M.—Meeting at the Bishop's House in behalf of Cambridge Conference.

April 14, 8 P. M.—Preaching at Christ Church, Media.

April 19, 10.30—Celebration of the Holy Communion at Home for Indigent Men, Holmesburg, Pa.

April 21, 12 to 3—Preaching at the Church of the Incarnation, Philadelphia. 4 P. M.—Service for Vestrymen at the Church of St. Luke and Epiphany, Philadelphia.

April 27, 10.30 A. M.—Presentation Service of the United Offering at St. Peter's Church, Philadelphia.

May 1, 4 P. M.—Meeting of the Diocesan Board of Missions.

May 2, 4.30 P. M.—Meeting of the Mission Study Classes.

May 4, 7 P. M.—Men's Dinner at St. Philip's Church, West Philadelphia.

May 15, 8 P. M.—Anniversary Service at House of Prayer, Branchtown.

May 17, 8 P. M.—Conference of Workers among Colored People at Church of St. Simon the Cyrenian.

May 18, 4 P. M.—Dedication of the new Infirmary at the House of Rest.

MISSIONARY PROGRESS

The contributions to date have been as follows:

From Parishes	\$231,037.63
From Individuals	28,535.78
From Sunday Schools	4,985.03
From Woman's Auxiliary ..	32,702.02
From Junior Auxiliary	1,936.37

Total

In meeting the Emergency Appeal of

\$400,000 last summer, it was demonstrated that the Church thoroughly understood the gravity of the situation that confronted her missionary work. The reasonableness of the appeal was obvious. In recent years the apportionment had never been fully paid, and because of this fact there was an accumulated deficit which had reached alarming proportions. It therefore became necessary either to notify contributors of the need or curtail the work, *i.e.*, furl the flag in various places. The Board chose the former method. The Church army was steady and true, the response was immediate, the goal was won and the flag was not furled. Thank God.

There is danger of a like condition existing this year, but to a less degree. It is in order to avoid this that we write as we do now. Why? Simply because of the apportionment. Call it income, if this word is preferred. The apportionment has not been increased in five years, and it has been decided to let it remain at this same figure next year.

In 1912 the apportionment was \$1,314,000; received \$1,010,000. In 1913 the apportionment was \$1,313,000; received \$1,019,000. In 1914 the apportionment was \$1,308,000; received \$1,047,000. In 1915 the apportionment was \$1,296,000; received \$1,56,000.

These figures show that four years ago the contributions fell short by \$304,000, and last year by \$240,000. There is, therefore, a gradual creeping up to the necessary sum. Two weeks from now the first half of this fiscal year will be reached. So far the contributions compare favorably with the past, and in this, considering the times, there is cause for deep thankfulness. But there is not a notable increase, and here is the crux. Hence, the need for the suggestion now being made for "One Day's Income," "One Act of Self-denial," in addition to our usual offerings through the Parish, through the Sunday Schools, through the Woman's Auxiliary, or as individuals. The need is very, very real; not imaginary. There will be no trouble this year, and there never will be any trouble if the apportionment is paid in full. It is everybody's privilege to contribute to this end; everybody's responsibility, everybody's opportunity. The opportunity that comes only in this life to prepare mankind, including ourselves, for "the power of an endless life."

The Parishes and
Missions of the

Convocation of Germantown



BY THE REV. FRANCIS C. HARTSHORNE

With the exception of St. Andrew's, Yardley, House of Prayer, Branchtown, and St. Luke's, Newtown, which we hope to take up in our next issue, the histories of all the parishes in the Convocation of Germantown have been published in these articles, and we now come to the Missions of the Convocation. In writing up their histories the writer has been greatly helped by, and has quoted copiously from a pamphlet called "A Hand Book of the Missions of the Convocation of Germantown," which was published anonymously in 1911, but which we are reliably informed was compiled by the Rev. James Clayton Mitchell, then rector of Calvary Church. Mr. Mitchell has also given us the use of a dozen cuts, which has saved the paper much expense and the writer a great deal of trouble.

It will be profitable to take up first the missions of the Convocation of Germantown within the city limits, and leave those in Bucks County for a subsequent issue. It is doubtful whether in the whole United States there is another missionary field where the Church has so compelling an obligation and so urgent an opportunity, and where the promise of spiritual return is so great as in the great mills district north of Lehigh Avenue. For the most part the people are English, and many of them have been reared in the Church of England. What can be accomplished in this district with proper equipment and effort is shown by what has already been done at St. Mark's, Frankford, St. Simeon's and St. Luke's, Kensington. A large part of the steady and remarkable growth of the city is in this region, and rows upon rows of houses are constantly being built, and it is this feature of thousands upon thousands of neat and attractive two-story houses that has given to Philadelphia the reputation of being "The City of Homes." But houses are not homes unless there is in them the Spirit of the God who maketh men to be of one mind in an house, and acres of houses that are not homes are more dreary than a desert. The voice of prophecy has proclaimed that the Christian Church is to make the wilderness and the solitary places blossom as the rose. This prophecy seems to be being fulfilled in the work of the first two missions we shall consider.

ST. GEORGE'S, VENANGO; ST. GEORGE'S, RICHMOND

THE REV. A. J. ARKIN,
Priest-in-Charge

Of these two missions the one at Richmond is now the most important, but that at Venango is the older. Venango is a small settlement in the north-eastern section of Philadelphia, bordering on the Delaware River, and lying between Richmond and Bridesburg. In the autumn of 1886, the Rev. J. DeWolf Perry, D.D., then Dean of the Convocation of Germantown, and Mr. John Totty, an English layman devoted to missionary work, discovered in Venango Village a possible missionary center. The only available place for holding services was a building called "Hurricane Hall," which seems to have been appropriately named, for the upper room is described as being "a very airy one, having no glass in the windows and only part of a door"! At the beginning of the next year a Sunday School was

started, and visiting clergymen soon afterwards held evening service over Sunday.

In 1888, Mr. W. W. Frazier, Jr., generously gave a lot of ground in the neighborhood for a chapel, on which a frame structure seating 200 people was erected. Mr. Totty became a perpetual deacon, but worked in an office all the week, Mrs. Totty doing all the visiting among the people. Few people have ever worked more faithfully without compensation in a missionary field than they two. Theirs were household names in the village of Venango. And the work was anything but encouraging, for while the Convocation had expected that the neighborhood would build up, not a house was added in the fourteen years that they worked there. And in addition the transfer of the gas works from the

city to the U. G. I. was the occasion of the better class of workmen leaving the neighborhood, for work was harder and pay less under the management of the private corporation. There was talk in the Convocation of giving up the work, and Mr. and Mrs. Totty went back to England in 1900. Divinity students carried on the services for a little more than a year, and in November, 1901, Bishop Whitaker, having persuaded the Convocation to try it one year more, sent the Rev. A. J. Arkin to take charge of the work. Mr. Arkin describes himself as than "a deacon six months old"! He says that he was shown a letter in which the divinity student who preceded him had said that no man should go to St. George's unless he were ready and willing to go to a mission in a foreign field, and the new missionary found that



ST. GEORGE'S CHAPEL, VENANGO

rather discouraging, as he did not care to go to a foreign field! The chapel at that time only extended back as far as the chimney in our illustration, and consisted of one room, with a low ceiling, not much over nine feet, and was lighted with oil lamps, and gloomy and stuffy in the evenings. The first congregation consisted of eleven persons, six of whom were the family of the sexton. There was no choir, the rude and simple furniture was covered with dust, the grounds around the chapel had been woefully neglected, and the missionary naturally felt extremely blue, and was the more discouraged because Bishop Whitaker went away for his health, and was away over a year.

However, he had many friends in the Diocese, and through their help he was able to introduce gas and have the building flooded with light in the evenings. He then began a search for people in the little houses and hovels of the neighborhood, and out in the distant farmhouses, and in the district called Richmond, about a mile away, literally going out into the highways and hedges and compelling them to come in. The result was that both the congregation and the Sun-

day School grew, and the need of enlarging the building became pressing, and this work was started in July, 1902. The transepts and a chancel were added, and a basement constructed under the old and new portions, and the ceiling torn out and the roof properly ceiled with wood. The windows for the transepts and chancel came from St. Martin-in-the-Field, where a new chancel was being built at that time. The first Confirmation class consisted of 23, the next of 29, the next year 34, and the following year 44.

But the expected improvement in the neighborhood did not take place, and most of the people walked over from Richmond to attend the chapel. It became evident that the chapel was situated away from the people among whom its work would be, and while the Convocation admitted the desirability of a change it did not take any steps in that direction until the close of 1905, when Mr. Arkin, at the invitation of the rector of St. Paul's, Chestnut Hill, spoke to that congregation on the subject, the immediate result of which was a collection of \$1,300, and the interesting in the work of Mr. Arthur E. Newbold, who

visited the neighborhood the very next day, satisfied himself of the necessity of moving the work, and soon afterward pledged \$8,000 for the purpose. It was at first proposed to erect a portable corrugated iron church, so that if the new location did not prove successful the building could be moved and used elsewhere. But the missionary said that he did not care to go ahead doubting, and that in his opinion the essential thing was to erect a stone parish house somewhere in the neighborhood. This was agreed to, and the lot upon which St. George's Parish House, Richmond, now stands was purchased in the fall of 1906, being a discovery of Mr. Edward H. Bonsall's, after Bishop Whitaker had come out three times and walked over the neighborhood with the missionary, looking for a site.

It was suggested at the time that the work at Venango be given up, but the missionary felt that the Sunday School, and a kindergarten, which had been started there some time before, should be continued, and time has vindicated his judgment, for there is now a kindergarten of 50 children, and the Sunday School, under Miss Coulter, has grown



KINDERGARTEN AT VENANGO

from 15 to 200 members. And even after services were started at Richmond it was found necessary to have an evening service at Venango, and this has been done through the help of lay readers, so that there is now a vested choir, 119 communicants and 125 families. The secret of the success of the work at the chapel is the devoted service given to it by such persons as Miss Coulter, Mr. Charles G. Barnes, who gave up a better position in order that he might live among the people and act as their choir-master and friend, and the present lay reader, Mr. George E. Sladen, and Mrs. Sladen. And their example is stimulating others to follow in their footsteps. The Convocation appropriates \$150 yearly for the work at Venango, and the mission contributes \$10.

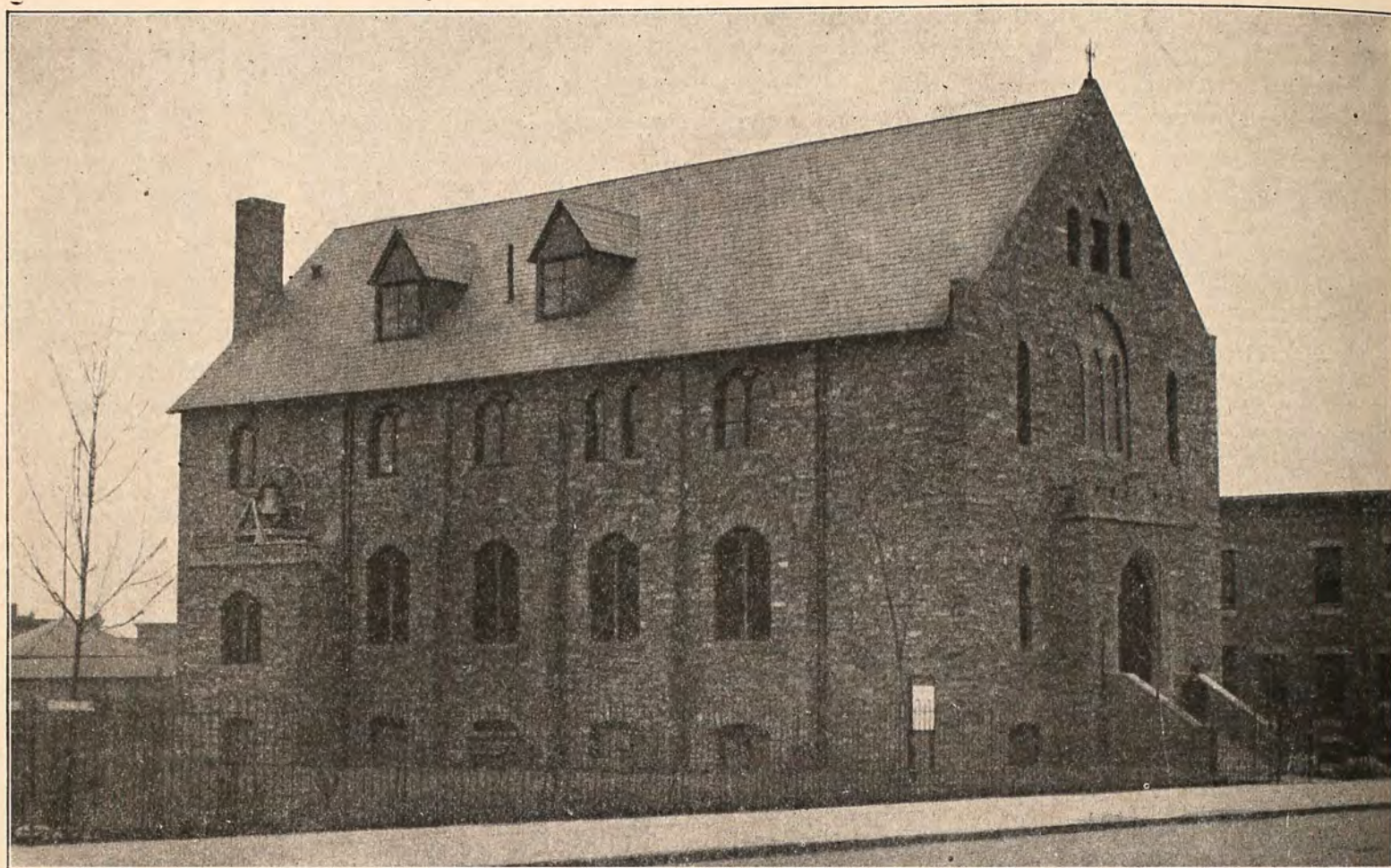
ST. GEORGE'S, RICHMOND

The corner-stone of the parish house at Indiana avenue and Livingstone street was laid on November 3, 1906. The situation was neither salubrious nor attractive, there being two large vacant lots, covered with tin cans, wire mattresses, ash heaps, etc. On Indiana ave-

nue nearly every house was for sale, and the decent people were talking of moving, and on the other two sides the houses were mostly occupied by people whose habits were far from excellent. During the erection of the building and afterwards much trouble was experienced from the youths of the neighborhood. Under the circumstances the missionary felt that the only remedy was to pour light and beauty into the immediate surroundings. How he did it is a long story in itself, but the results were the beautifying of the ground belonging to the mission, the erection of a free library nearby, the purchase by the city of the adjoining land for a park, and turning of the lot back of the parish house into a school garden under the direction of the teachers of the public school nearby. One of the things planned, but not yet accomplished, is the erection of a handsome municipal bath-house to match the library. Thus what was only a few years ago a hideous place and a most undesirable neighborhood has become beautiful, and a refining influence has extended in all directions, and the character of the people now living

there has greatly improved. An important factor in bringing this about has been the school gardens. During the season, and while the school is in session, the children are continually being marched to the gardens, a few at a time, and there the school garden teacher has them in charge for 20 to 30 minutes, teaching them the names of all kinds of seeds and plants, and how to grow and care for them. The older children have lots which they work on after school hours, taking home the vegetables and flowers they raise. Packages of seeds are given to the children to take home and plant in their back yards, that they may imitate the work done in the school gardens, and now and then a special teacher goes around and visits the homes of those who took seeds. This work has been a most helpful influence on the characters of the children, many of whom used to delight in destroying, but now take pleasure in raising and caring for flowers and vegetables.

The various organizations and societies connected with these missions are too numerous to mention in detail, but rather unique are the Stamp Savings

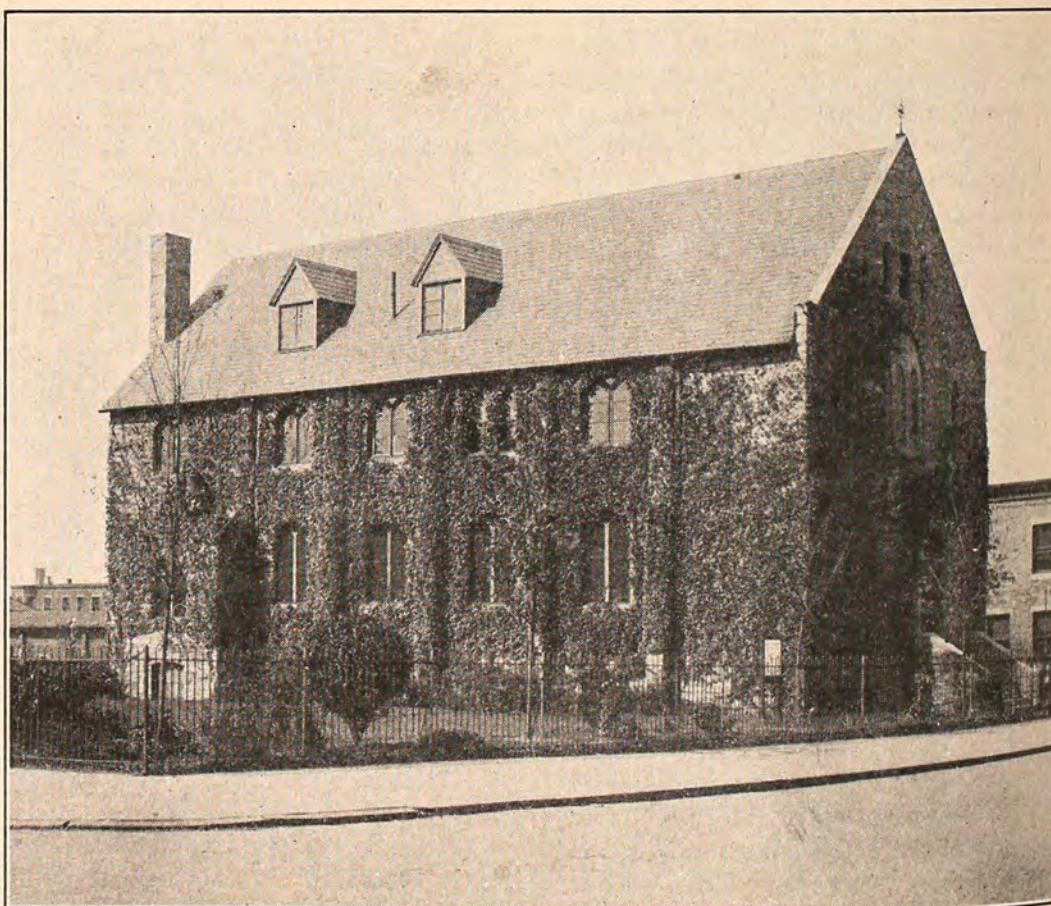


ST. GEORGE'S PARISH HOUSE, RICHMOND

Stations and the Coal Savings Society, at both missions. As there is an Italian settlement nearby, a congregation of that nationality has been organized, which meets twice weekly for services, and three times a week for learning to read and write Italian and English. This work is under the direction of the Rev. T. W. Della Cioppa, and the lay reader is Mr. G. Striano, of the Central Italian Mission.

Another activity of the mission is the Sunday afternoon service for conductors and motormen, which is held in the car-barn near St. George's. Originally Mr. Arkin held these services in the morning, but when the afternoon came to be the better hour, Mr. Barnes, of the chapel at Venango, and Mr. Ware, of St. Matthew's, have carried them on.

Both of these missions have received donations of various kinds from a large number of parishes and individuals, which we cannot list here. But it should be stated that the Diocesan Committee of the Woman's Auxiliary has from the first taken a great interest in and done much to help the work at St. George's, and at present pays the salary of the



ST. GEORGE'S, RICHMOND, SOME YEARS LATER



A PART OF THE PRIMARY DEPARTMENT, ST. GEORGE'S, RICHMOND

parish worker, Miss Bispham. The mission reports 330 communicants, and 52 Italian communicants, and has a total of 624 in Sunday School and Bible classes. The value of the property at Venango is given as \$5,000, and that at Richmond at \$32,000, with an encumbrance of \$2,500 on the parish house. The Convocation appropriates \$400 for St. George's, Richmond, and receives \$30 from the mission.

ST. NATHANAEAL'S MISSION

THE REV. GEORGE R. MILLER,
Priest-in-Charge

St. Nathaniel's Mission owes its existence to the faith in God, loyalty to the Church, personal self-sacrifice and courage of a small but earnest band of people who refused to be daunted or discouraged by a misfortune such as has seldom happened in our Church. The first services were held in a house at the corner of E and Clementine streets, by the Rev.

John P. Bagley, who was then in charge of the Episcopal Hospital Mission, and the purpose was to relieve the overcrowded condition of that Mission. The work was so successful that a second and third house were taken to accommodate those attending. In a few months' time the necessity for a parish house became absolute, and through the earnest effort and usual zeal of the late Miss C. C. Biddle the present site was purchased and a building erected during 1897, at Allegheny avenue and E street, or about five squares east of Front. Note that we say *east* of Front, for many people do not realize that along the northern portion of the city the Delaware river turns so much to the east that Front street is no longer on or near the river.

The Mission grew to such proportions that a clergyman was appointed as minister-in-charge, and he remained until 1900. During his incumbency the spirit

of discontent and sedition grew, and so interfered with the work that Bishop Whitaker would not reappoint him. This resulted in his withdrawal from our ministry, and most of those attending the Mission also left, and together they organized a Reformed Episcopal congregation one square away. This action and the opposition it created made the work of establishing the Church in this neighborhood harder than when it was a virgin field. The faithful few who remained loyal, while discouraged, had strong faith, and they have lived to see their faith justified.

The present minister-in-charge came in 1903. During his incumbency a mortgage of over \$3,000 was paid off, an additional piece of ground purchased, the parish house moved and raised, and the handsome stone church built. The last two things were made possible by the generosity of an active church-woman of the Diocese, who started the building



ST. NATHANAEL'S MISSION

fund with a gift of \$10,000, and by the efforts of other women, and through the aid of the Bishops and the Dean of the Convocation, and through the gifts of the people themselves, who have also paid over \$1,000 for the laying of a sidewalk around the church. And during the past year a \$12,000 addition to the parish house has been erected. There is room enough on the property for a rectory. The complete design of the church calls for a tower, which would provide for the organ and the baptistry. The Mission reports 325 communicants and 564 Sunday School scholars and teachers, and values its property at \$50,000, upon which there was an indebtedness of \$1,000 last spring. It receives \$600 yearly from the Convocation, and contributed \$35 last year. During the past year it organized and still has charge of a flourishing mission at Feltonville.

ST. AMBROSE MISSION

THE REV. J. G. CURRIER,
Priest-in-Charge

In spite of its name, "Saint Ambrose" is not an Italian mission. It is located at the corner of Howard and Ontario streets, on the frontier of Kensington; and the whole large district for a mile

north of Lehigh avenue, and a mile east of Fifth street, to which it ministers is being settled almost entirely by people of good Anglo-Saxon stock. Indeed, many of its members are Church of England people, who have come to this country to work in the mills. If one might copy an English custom, and adopt a hyphenated name, he would call our mission Saint Ambrose-among-the-mills; for it is in the great mill district of Philadelphia. If you were to stand on the new red tile roof and look straight before you, you would find that your horizon was not a beautifully hazy line where earth and sky merged in one, but a bold red brick line, made by the walls of tapestry mills and hosiery mills, and silk mills, and knitting mills, and carpet mills, and cloth mills, and lace mills, and bedstead mills, and tobacco mills, and divers other kinds of mills, to the east and south and west; and when you turned to the north to escape them, your eyes would rest on a long row of older and uglier red brick buildings, and an immense sign, which informed you that these comprise the largest oilcloth and linoleum manufacturing plants in the world.

All these tall mills to the north and

south and east and west are like a high red wall around the district; and within their enclosure cluster hundreds of small, but comfortable, two-story brick houses. Here live Saint Ambrose people—they that go down to the mills; that stand by the looms, that make your cloth, that cover your floors, that furnish your houses and adorn their rooms. They are the sons and daughters of Martha, the children of toil.

Among such people, in 1895, under the direction of Rev. T. J. Taylor and Rev. E. Neville, of Christ Church, Franklinville, Mr. William Simpson started a Sunday School with 25 scholars. They rented a private dwelling on Second street, which was used for the church and Sunday School services for eight years, until 1904, when the Convocation of Germantown built them a beautiful little church at Howard and Ontario streets. So rapid was the growth in the new location, under the charge of Rev. Wm. B. Gilpin, Rev. Geo. G. Matchett, and the Rev. Jules L. Prevost, that in 1909, Dr. Prevost was forced to ask for more room for the Sunday School, which had grown to over 300 members. Convocation has met this need by lengthening the old church during 1910, so that

it will now seat over 500 people. It is the largest, best equipped, and most beautiful church in this section of the city.

This is "Saint Ambrose" as it is today; and there is no better field in the Diocese for missionary work. Here are hundreds of houses, to which other hundreds are being added every year. Here are thousands upon thousands of English-speaking people, many of whom have been baptized and brought up in the Church of England, or in our own Church, but have fallen away from their allegiance, the majority of whom either go to no church at all, or have followed one or another of the many strange sects that abound hereabouts. For Kensington (and its environs) is the home of mills and religions. Some have gone after the faith-healers, who have a strong following; others have joined with the Dunkards, and some have been captured by the Mormons, the most zealous and energetic of all the sects, who have their church on the corner opposite Saint Ambrose.

The great need of the church in this, as in all mill districts, is a parish house, which will become a center not merely for peculiarly religious activities, but for the moral and social uplift of the people.

The Rev. George Copeland took charge in 1910, and remained until June, 1915. During his time the communicants have increased from 150 to 329, and the Sunday School scholars and teachers now number 565. The property is valued at \$30,000. The Mission receives \$600 annually from the Convocation, and contributes \$30.

ST. BARTHOLOMEW'S, WISSINOMING

THE REV. AZAEL COATES,
Priest-in-Charge

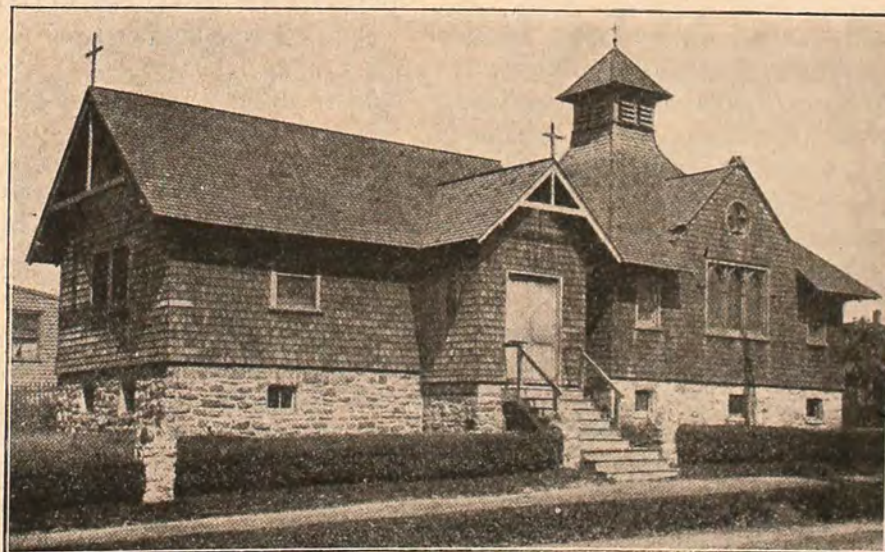
The work at this point began about 1892 among a few people who had been induced to purchase lots and build houses at a point along the line of the New York Branch of the Pennsylvania Railroad between Bridesburg and Tacony. It has been well spoken of as a "secluded spot," for it could only be reached by the railroad, and the nearest trolley was about two miles away. Finding themselves cut off from any easy way of reaching a church, these people asked the Rev. Walter Jordan, then rector of the church at Bridesburg, to hold



FIRST HOME OF ST NATHANAE'L'S

services in Wissinoming. At first these were held in a dwelling house, but afterwards in the room over the firehouse. In about a year the Bishop of the Diocese placed the work under the care of the Rev. J. B. Harding, of St. Mark's, Frankford, and it became and remained for about ten years a parochial mission of that parish. An afternoon Sunday School and an evening service were held every Sunday, by lay readers from Frankford, among them being Mr. S. A. J. Salter. In 1894 a lot of ground was

secured, and about the same time Mr. Wm. L. Markley became the lay reader, and he and his wife gave very faithful service, and did much to build up the congregation. In the early part of 1895, an additional curate having come to St. Mark's, Frankford, one of the clergy of that parish went to Wissinoming every Sunday evening, and this, coming at the end of a day which always included three morning services and afternoon Sunday School at Frankford, and involving a long walk to Wissinoming and



ST. BARTHOLOMEW'S WISSINOMING

back, came often near being the straw that broke the camel's back, and the writer does not think that he has ever been so tired since as he used to be when, as one of the aforesaid curates, he trudged back through the dark streets and over the uneven sidewalks between Wissinoming and his home in Frankford. But the responsiveness of the people and the enthusiasm of the lay reader and his wife made it seem abundantly worth while. Later, in the same year, ground was broken for the erection of the first part of a frame chapel, Mr. Harding raising the necessary money in one way or another, and even borrowing the final \$500 on his own personal note. The name, "St. Bartholomew's," was chosen because that saint appeared to have been somewhat overlooked, there not being at that time any parish or mission in the Diocese named after him.

The chapel was so planned that it might be added to in the future, and such an addition was made in 1902. In 1910 a small recess chancel was built, and furnished, and for the first time the Holy Communion was celebrated at Wissinoming. The principal reason why the Sacrament had not been administered before was that the building, being necessarily used for a variety of purposes, some of them more or less secular, had not been consecrated as a church, and so the people were asked to come to St. Mark's for Holy Communion, which some of them regularly did, especially when the extension of the car lines brought the two places nearer together. Another reason was that the Clergy of St. Mark's, of whom there were generally only two, were much overworked with the care of that parish alone, in which there were then over twelve hundred communicants, an average of three funerals every two weeks, and three morning services. Later the Convocation of Germantown made an appropriation which made possible the securing of an additional curate, with special duty at Wissinoming, and then more frequent services were held there.

But the growth of the congregation was slower than had been hoped for, in spite of the neighborhood filling up with people, and at the request of the congregation the Convocation, in 1913, took over the care of the Mission, although the title to the property still remains in St. Mark's. The Rev. O. W. DeVinich was the first missionary appointed, but



ST. BARNABAS' MISSION, GERMANTOWN

he only remained about one year, and in April, 1914, the present incumbent was appointed. Among the things he has accomplished have been the establishing of a graded and systematic course of instruction in the Sunday School and the bringing of the Mission into touch with the general missionary work of the Church through the establishment of a Woman's Auxiliary and a Junior Auxiliary.

The building is in need of repairs, and additional accommodation is needed, especially for the Sunday School. The Mission reports 80 communicants, 159 scholars and teachers in the Sunday School, and values its property at \$4,000. It receives \$450 yearly from the Convocation and contributes \$25.

ST. BARNABAS' MISSION, GERMANTOWN

THE REV. E. SNYDOR THOMAS,
Priest-in-Charge

The Mission of Saint Barnabas, for
Colored People, Rittenhouse Street,
East of Germantown Avenue,
Germantown

For some years before his death, the Rev. Theodore S. Rummey, D.D., rector of Saint Peter's Church, Germantown, was interested in a work among the colored people of the community. After his decease, under the Germantown Convocation, a movement was made to establish regular services for colored people. Preceding this mission,

the several rectors of Germantown, Mount Airy, Saint Martins, and Chestnut Hill, joined together in founding in Germantown an Industrial Home for Colored Women which was successfully carried on for four years under their special direction. This was in 1902.

In 1907 the direction of the Industrial Home was removed from an exclusively Church control, and was given a more general scope. Mr. John T. Emlen, of the Society of Friends, became its efficient President. The institution is now doing a most desirable work on industrial and educational lines. The mission of Saint Barnabas was an outgrowth of this same movement.

In the fall of 1902 steps were taken, with the approval of the Convocation, to procure a missionary to work among the colored people and to hold services. The use of a church building owned by a society, known as Zion Evangelical Church, was secured. On Sunday, November 13, 1904, services were begun. The Bishop Co-adjutor appointed as missionary the Rev. A. A. St. Clair Moore, who at the same time was in charge of the mission of St. Augustine in Philadelphia. He continued as missionary-in-charge for two years, being succeeded for a brief time by the Rev. Felix M. Duty. From the spring of 1907, the Rev. E. S. Thomas has had charge of the work.

The property occupied by the mission was purchased with the sanction of the Convocation in 1908. The price paid was \$5,633.40, including a paid-up insurance policy on the building for \$3,900.



INTERIOR OF ST. BARNABAS

by parishes in and near Germantown. The Bishop Co-adjutor contributed \$2,000 from the Missionary Fund. The property consists of a substantial stone building, accommodating six hundred persons, which has been renovated within and without, and a chancel, with appropriate furnishings, has been added, and a new pipe organ installed. The house adjoining was purchased for a rectory about a year ago. There is also ample school room for Sunday School and other purposes, but the great need of a parish house to be a social center for the neighborhood, and it is hoped that such a building may be erected in memory of the late Mr. Rummey. Guilds for boys and girls meet during the week, and the boys are taught chair-making, shoe-repairing, hammock-making, and other things, while the girls are instructed in various household arts, this work being conducted by Miss M. E. Rummey and a band of faithful helpers. The Mission reports 151 communicants, and its property is valued at \$12,000, and there is an indebtedness of \$1,800 on the recently acquired rectory, but this indebtedness is \$1,300 less than it was,

The money for this purchase was given. The Mission receives \$600 from the Convocation, and from persons outside of its membership \$400. It contributed \$25 last year to the work of the Convocation. The work is under the supervision of a committee appointed by the Convocation, and a parochial committee has oversight over the current affairs of the mission.

THREE RURAL TOWNSHIPS A Social Survey in Bucks County

By REV. J. MARCHANT HAYMAN,

With a Foreword by the Bishop of Pennsylvania

This is a pamphlet which should receive the consideration and careful study of every churchman in the Diocese. It presents us with a splendid piece of work, complete in its thoroughness and accuracy and, withal, most suggestive. The "field of the Survey" is, of course, not unique, only typical. But in the pages of this pamphlet we have a concrete example of one of our outstanding problems (the Church in the rural community) made intelligible and visualized through abundant illustration. Mr. Hayman has made us all his debtors because of the thoroughness with which he has

made and presented his survey. We feel sure that our Diocesan leaders, in planning for this work in the future, will have more enthusiastic "backing" as this pamphlet is widely read. Under the inspiring leadership of Bishop Rhineland, the "Rural Problem" in our Diocese is being met in a measure; great steps forward have been taken through the activities of devoted missionaries like Prevost, Sanford, Holcombe, Emhardt, Cresson and many others. But so much more remains waiting to be done. The claims of the city, the wonderful growth of the suburbs, the "aliens in our midst," these all present problems which must be met. Possibly for the most of us the "Rural Problem" is the one least in mind. Just at the right time then comes this survey to open our eyes to the gravity of a situation which at once demands wise leadership and liberal expenditure if permanent results are to follow our efforts. As a real help towards understanding the nature and claims of the "Rural Work" we commend Mr. Hayman's survey to the careful and prayerful reading of all our communicants.

B. S. S.

BOOK REVIEW

"The Faith of the Cross." By Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania. The Paddock Lectures for 1914. Longmans, Green & Co., London and New York, 1916. Pp. 144. \$1.20 net.

This book comes most opportunely at the beginning of the Lenten season, which, like the theme here treated, leads us along the *via dolorosa* to the culmination of Calvary and the Easter triumphs. Its purpose, as stated, is "to show that 'The Faith of the Cross' sums up fairly and accurately the true meaning of the Christian religion. All our thought and study, if it is to be really Christian and really occupied with Christian history; that is, with the documents and sources of the Christian religion, must converge upon the Cross of Christ as the spokes of a wheel converge upon the hub."

The subject is developed in six lectures under the titles, respectively, of (I) The Sweet Secret, (II) The Vision, (III) The Way, (IV) The Death, (V) The Victory, and (VI) The Fellowship of the Cross, thus proceeding from the apprehension of the crucified Christ as the "power of God and the wisdom of God" in the Christian consciousness to the expression of this belief in Christian action and life. While this method on the surface seems an inversion of the divine rule, "If any man willeth to do His will, he shall know the teaching," yet the writer shows at the outset that underlying the apostolic teaching is the content of the apostolic philosophy which assumes the stimulus which makes it possible for a man to "will," viz.: the conviction of the vacuum in a man's soul without the postulate of God—that the world's knowledge and man's power are important apart from such knowledge; that religious agnosticism is an unnatural blight, a mental and spiritual disability, somewhere acquired by humanity at large, and that it takes mental and spiritual initiation on our part to discover wisdom and the power of the revelation of the Cross. All of which is in line with our Lord's teaching; for example, in the Parable of the Sower and in the accusation of spiritual blindness with its consequent responsibility, leading on to judgment, which thought is rationally controvertible just in proportion as one denies, overlooks or forgets the existence of spiritual discern-

ment and moral belief, the potent and necessary factors of Christian apprehension. The author throws further light upon this point in his discussion of the distinction between ancient and modern methods of thinking. Knowledge, says he, is seen to be "not like the rain which falls and wets us even in spite of our umbrellas, or like the cold which chills, or the sun which heats us, whether we will or no, but rather like a book or letter which must be read, and which we cannot read until we know the language and make the effort. As one goes out to seek a market because he is hungry and finds his satisfaction not in a book shop but in a food store, so the underlying postulate of Christianity is the consciousness of sin, and those so conscious and seeking redemption find satisfaction, wisdom and power in the Cross.

The distinction of the evil in one's life as merging in *vice*, the defilement and degradation of self, in *crime*, the offending or defrauding one's neighbor or society, and *sin* (specifically) as outraging and insulting God is a clarifying analysis which, when recognized, leads to penitence and finds in the cross the love and the justice of God. "That," says St. Paul, "is exactly what revelation is and means. It is God's answer to man's need. Men are all sinners and need forgiveness, and God gives it in the Cross; gives it out of pure love and in perfect justice and with recreative power. That is what the Cross is. It is for you. Take it, believe in it and live." And back of St. Paul is the Gospel narrative, the four writers of that narrative all exhibiting the death of the Cross as the logically important event by the prominence and the bulk which they give to it in their story. The cross, of course, is an empty cross—not a crucifix. The apostles never forgot that they were witnesses to the resurrection; the risen Christ showed them the cross in a new light and with a perfectly new meaning; "and while they always *begin* their sermons with the news of the resurrection, they always *end* with the promise of forgiveness." Their sacraments point the same way. "Baptism is the realized forgiveness. The death comes home and does its work." The Eucharist is "the showing of the death, the giving of the life for food." Yet this faith of the Cross did not mean simply the mental and voluntary "acceptance of Christ as our personal Saviour" as

it is often evangelically presented to-day. The death was not simply a device to get us off, but rather to point the way and give the power by which we make good. It is the path in which we must walk the path of self-sacrifice, obedience and holiness. "The company of His disciples means the companions of His Cross." Participation with Christ in the victory means fellowship with Him in the struggle. Thus the faith becomes the life. Thus the death has power to release, redeem and restore, to make us Sons of God to lead us on to His eternal and glorious Kingdom.

SEAVER M. HOLDEN.

CAMBRIDGE CONFERENCE
FOR CHURCH WORK

"A little pause in ordinary days
A brief withdrawal from the busy ways
In which our feet must go. A space to find
Refreshment for the soul, food for the mind.
New knowledge gained from those who gladly give
Not knowledge only but themselves in truth
To vivify the spoken words; to live
One household, men and women, age and youth
From homes the whole wide continent apart,
Of interests manifold, yet one in heart
As those that love their Lord; each giving of his store
Experience, inspiration; gaining more
Than e'er he goes. The morning as is meet,
Is ushered in with sacrifice of praise
And blest Communion: mid-day prayer ascends
For all Christ's world; and so in ordered ways
The day is given to Him, and coming ends
With cares and joys of day laid at His feet.
Grant to us Lord to whom Thou giv'st to share
This life of work and friendliness and prayer,
Thy grace and strength, and send us forth again
To make Thee known more truly unto men."

—M. E. THOMAS.

FORTY-FOURTH ANNIVERSARY

The Rev. John A. Goodfellow preached his forty-fourth anniversary sermon as rector of the Church of the Good Shepherd, Kensington, on Sunday morning, March 5. He began his work in a hall with twenty-three members, and all the money they had saved for a Church building was \$300. All the property of the parish, therefore, including the beautiful stone Church, the twenty-room parish house, the parish house annex and the rectory, has been secured during Mr. Goodfellow's incumbency. With some endowments the property is valued at \$100,000, and is free from debt. Mr. Goodfellow has officiated at 2,380 baptisms, presented 1,207 confirmees, solemnized 820 marriages and officiated at 1,770 burials. Since the death of the Rev. S. B. Simes last June, Mr. Goodfellow has become the oldest rector in the Diocese, and is blessed with good health. He was born in Kensington and graduated at the Central High School of this city, St. John's Missionary Training School, Camden, N. J., and the West Philadelphia Divinity School. His first parish was St. John's, Camden, N. J., whose stone church was erected during his deaconate. For more than thirty years he has been the general secretary of the Free and Open Church Association. One survivor of the charter members of the parish, Mr. William Tardif, is the rector's warden.

THE BROTHERHOOD CONVENTION, CLEVELAND, OCTOBER 4-6

In our last article we spoke of the great activity among the Brotherhood men and the growing interest throughout the Church in the approaching convention. This past month has been marked with a very wonderful increase in these activities.

The Transportation Committee has been busy and has been fortunate in securing from several of the different territories convention rates.

The Central Passenger Association has granted a rate of two cents per mile in each direction. Eastern trunk lines and the New England Association have granted the same rates.

The Southern Eastern and the Southwestern, together with the Western Associations, are still to be heard from.

The selling dates, as fixed so far, are

the 2d, 3d and 4th, with return limit to reach starting point by midnight of the 11th.

Application is being made to secure an extension of return limit for those who will wish to go on to the General Convention from here.

By next month we will probably be able to make complete announcements of all the rates, etc., and will give the Convention Headquarters' Hotel and the several hotel rates.

The Executive Committee, which consists of the chairmen of the several Convention Committees, together with Malcolm B. Vilas, who is president of the Local Assembly, is having weekly lunches together with the Brotherhood secretaries, when the different matters in connection with the Convention are being discussed and plans being laid to make this coming Convention the greatest ever held in the history of the Brotherhood.

The consent of the Council has been secured to follow the example of the Los Angeles Convention in having, on the night of October 4, a great Laymen's Dinner, as a preliminary to the Convention proper. It is confidently predicted that more than 1200 laymen will sit down together at that dinner, and it is promised that it will eclipse anything of the kind that ever happened in the life of the Church in this land.

Bishops, clergy and Brotherhood men all over the country must begin now to plan to be here October 4-8, for the Convention of the Brotherhood is going to mark the beginning of a new era in the Brotherhood life in the Middle West, and if we mistake not is going to set a new high water mark in the whole Brotherhood's history of wonderful conventions.

We are assured by the Program Committee that the program is to be built around a message to the Church based on the thirty or more years of the Brotherhood's experience in the men's work in the Church.

We of the Brotherhood feel that we have a message for the men of the Church, and that we have for many years been giving it falteringly in some places, strongly in others, but never as we would like to present it, and that the time has come when we should gather our forces and in no wavering tones and without faltering give the message which our founder dimly foresaw should be

given and which the Church has long been waiting for us to give. The committee promises that the men who will present this message will be those whom the Church loves to hear and heed, and a new vision will be given to all who come of the wonderful possibilities that lie before the Church.

GIRLS' FRIENDLY SOCIETY

The annual missionary service of the Girls' Friendly Society was held at St. Peter's Church on Sunday evening, February 13. The severe storm affected the attendance, but those who braved the cold and snow were rewarded by an inspiring service and interesting addresses. Rev. C. E. Betticher, Jr., spoke on Alaska, and Rev. F. F. Warden on Porto Rico, where he was a missionary for some years. The offering was divided between Alaska and Porto Rico.

"G. F. S. Week," as recommended by Central Council, has been held in many branches. The idea was to present in an attractive form definite information of what the Girls' Friendly Society in America stands for. A suggested program, with appropriate songs set to familiar tunes, was sent out. The duties and work of the officers of the society and of the central departments were presented, and a letter from the president, Miss Frances W. Sibley, read. Much real knowledge was thus imparted, and it is hoped that every parish which has had this program now knows more of the work the Girls' Friendly Society in America is doing.

MEMORIALS

The Church of St. Simeon, Memorial to the Rt. Reverend William Bacon Stevens, D.D., LL.D., has recently put in two memorial tablets. One of these is of a new type, to the memory of the Rev. Edgar Cope, founder and first rector. It has the seal of the parish, with a resume of the parishes which Mr. Cope cared for while rector of St. Simeon's, and an appreciation of his work and its results. The other is in memory of Mr. Henry C. Davis, who was connected with the parish from its inception until the time of his death. He was on the original Advisory Board as treasurer, then accounting; later rector's warden of the parish. The tablets are the work of Shaw, and have been commended by all who have seen them.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

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1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Episcopal Appointments for April and May

Sunday, April 2—Fourth Sunday in Lent

A. M. BRYN MAWR—Church of the Redeemer. The Bishop
Evg. CYNWYD—St. John's Church. The Bishop
A. M. ARDMORE—St. Mary's Church. Bishop Van Buren
P. M. PARKESBURG—Church of the Ascension,
Bishop Van Buren

Wednesday, April 5

Evg. PHILADELPHIA—St. Paul Memorial Church. The Bishop
Evg. PHILADELPHIA—St. George's Church, Richmond, Italian,
Bishop Van Buren

Friday, April 7

Evg. PHILADELPHIA—Church of the Transfiguration,
Bishop Van Buren

Sunday, April 9—Fifth Sunday in Lent

A. M. WEST CHESTER—Holy Trinity Church. The Bishop
P. M. PHILADELPHIA—St. Luke and Epiphany Church,
The Bishop
Evg. PHILADELPHIA—St. Andrew's Church. The Bishop
A. M. PHILADELPHIA—St. Mark's Church, Frankford,
Bishop Van Buren
Evg. PHILADELPHIA—Church of St. Jude and the Nativity,
Bishop Van Buren

Tuesday, April 11

CONVOCATION OF NORTH PHILADELPHIA
CONVOCATION OF GERMANTOWN

Wednesday, April 12

Evg. PHILADELPHIA—All Saints' Church, Darby, The Bishop
Evg. NORWOOD—St. Stephen's Church. Bishop Van Buren

Friday, April 14

Evg. COLLINGDALE—Trinity Church. Bishop Van Buren

Sunday, April 16—Sunday next before Easter

A. M. PHILADELPHIA—St. Peter's Church. The Bishop
P. M. MOORE—St. James' Church. The Bishop
Evg. RIDLEY PARK—Christ Church. The Bishop
A. M. PHILADELPHIA—Church of the Saviour,
Bishop Van Buren
Evg. ROSEMONT—Church of the Good Shepherd,
Bishop Van Buren

Monday, April 17—Monday before Easter

Evg. CLIFTON HEIGHTS—St. Stephen's Church,
Bishop Van Buren

Tuesday, April 18—Tuesday before Easter

Evg. PHILADELPHIA—St. Paul's Church, Overbrook, The Bishop
Evg. MORTON—Church of the Atonement. Bishop Van Buren

Wednesday, April 19—Wednesday before Easter

Evg. PHILADELPHIA—Holy Trinity Church. The Bishop
Evg. PHILADELPHIA—Grace Church. Bishop Van Buren

Thursday, April 20—Thursday before Easter

Evg. PHILADELPHIA—Christ Church, Germantown, The Bishop

Saturday, April 22—Easter Even

P. M. PHILADELPHIA—St. Mark's Church. The Bishop

Sunday, April 23—Easter Day

A. M. PHILADELPHIA—Christ Church. The Bishop

Monday, April 24—Monday in Easter Week

Evg. PHILADELPHIA—St. Matthew's Church,
Bishop Van Buren
CONVOCATION OF SOUTH PHILADELPHIA

Wednesday, April 26

Evg. PHILADELPHIA—Church of St. Michael and All Angels,
Bishop Van Buren

Sunday, April 30—First Sunday after Easter

A. M. PHILADELPHIA—St. Stephen's Church. The Bishop
P. M. SWARTHMORE—Trinity Church. The Bishop
A. M. RADNOR—St. Martin's Church. Bishop Van Buren
P. M. DOWNINGTOWN—St. James' Church. Bishop Van Buren
Evg. PHOENIXVILLE—St. Peter's Church. Bishop Van Buren

Wednesday, May 3

Evg. PHILADELPHIA—St. James' Church, Hestonville,
The Bishop Suffragan

Sunday, May 7—Second Sunday after Easter

PHILADELPHIA—*St. Philip's Church*.....The Bishop
(VISITATION)
A. M. MARCUS HOOK—*St. Martin's Church*,
The Bishop Suffragan
Evg. ROCKDALE—*Calvary Church*.....The Bishop Suffragan

Tuesday, May 9

DIOCESAN CONVENTION
CONVOCATION OF NORTH PHILADELPHIA

Sunday, May 14—Third Sunday after Easter

A. M. HONEYBROOK—*St. Mark's Church*.....The Bishop
P. M. WEST VICENT—*St. Andrew's Church*.....The Bishop
Evg. WARWICK—*St. Mary's Church*.....The Bishop
A. M. GLEN LOCH—*St. Paul's Church*.....The Bishop Suffragan
P. M. GREAT VALLEY—*St. Peter's Church*,
The Bishop Suffragan
Evg. PHILADELPHIA—*St. Martin's Church, Oak Lane*
The Bishop Suffragan

Tuesday, May 16

CONVOCATION OF GERMANTOWN

Wednesday, May 17

Evg. PHILADELPHIA—*St. Luke's Church, Germantown*,
The Bishop Suffragan

Thursday, May 18

CONVOCATION OF WEST PHILADELPHIA

Sunday, May 21—Fourth Sunday after Easter

WAYNE—*St. Mary's Church*.....The Bishop
(VISITATION)
A. M. WYNNEWOOD—*All Saints' Church*, The Bishop Suffragan
P. M. OAKS—*St. Paul's Church*.....The Bishop Suffragan

Monday, May 22

CONVOCATION OF SOUTH PHILADELPHIA

Tuesday, May 23

CONVOCATION OF CHESTER

Wednesday, May 24

Evg. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*,
The Bishop
Evg. PHILADELPHIA—*St. Titus' Church, Elmwood*,
The Bishop Suffragan

Sunday, May 28—Fifth Sunday after Easter

A. M. PAOLI—*Church of the Good Samaritan*.....The Bishop
P. M. NEW LONDON—*St. John's Church*.....The Bishop
A. M. ROCKLEDGE—*Holy Nativity Memorial*
The Bishop Suffragan
Evg. PHILADELPHIA—*Emmanuel Church, Kensington*,
The Bishop Suffragan

The Diocesan Bulletin

Diocesan organizations and institutions which desire notices in the Bulletin for the ensuing month must furnish the same to the Editor at 2210 Sansom Street, not later than the 15th of the month.

April 1. Saturday

A quite day for the Junior Auxiliary was conducted by Father Hughson at St. James' Church.

April 2-8 Sunday-Saturday

Week of Prayer.

April 4. Tuesday

Meeting of the Standing Committee.

April 5. Wednesday

Spring Missionary Service of the Germantown and Chestnut Hill Branches of the Woman's Auxiliary. Grace Church, Gowin Avenue, Mt. Airy, at 10 A. M. Sermon by the Rev. George L. Richardson.

April 10. Monday

Regular monthly meeting of the Domestic Committee of the Woman's Auxiliary at the Church House at 10 A. M.
Club Night of the Church Club. Meeting to be held in the Church Club Rooms or in the Assembly Room at the Church House at 8.15 P. M. Subject: "What is Hindering the Greater Advance of our Church? Is it the Attitude of Our Clergy?" To be opened by the Rev. William Harman Van Allen D.D., the Rev. Carl E. Grammer, D.D., and George Wharton Pepper, Esq., and to be followed by a general discussion.]

April 11. Tuesday

Stated meeting of the Altar Guild of the City Mission at the Church House at 3 P. M.

April 13. Thursday

Spring Council Meeting of the Girls' Friendly Society at the Parish House of the Church of the Holy Trinity at 3 P. M. Conference of Associates at 7.30 P. M.
Open session of the Mission Study Class at the Church House at 3 P. M. Subject: "The Church's Mission to the Italians in this Diocese."
Brotherhood of St. Andrew. Round Table Conference for

Germantown Section at home of S. Mendelson Meehan, 380 Dorset Street, Germantown.

Brotherhood of St. Andrew. Round Table Conference for Northeast Section at home of Charles G. Barnes, 2705 East Venango Street, Frankford.

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia, at home of Mr. Ernest H. Chase, 221 St. Marks Square, West Philadelphia.

April 15. Saturday

Special meeting of the Junior Auxiliary of the Diocese for the annual election of officers at the Church House at 10.30 A. M.

April 17. Monday

Regular monthly meeting of the Foreign Branch of the Woman's Auxiliary at the Church House at 10 A. M. Speaker: Dr. Littell, of China.

April 18. Tuesday

Brotherhood of St. Andrew, Round Table Conference for South Philadelphia, at home of Mr. Isaac Ward, 2307 South Twenty-second Street.

April 24. Monday

Regular monthly meeting of the Indian's Hope Association at the Church House at 11 A. M.

April 26. Wednesday

The last monthly meeting of the Diocesan Committee of the Woman's Auxiliary will be held at the Church House at 10 A. M.

April 27. Thursday

Twelfth Annual Service with the presentation of the United Offering of the Woman's Auxiliary. Old St. Peter's Church, Third and Pine Streets, at 10.30 A. M. The Bishop, the celebrant. The Rector, the preacher.
Brotherhood of St. Andrew, Round Table Conference for North Philadelphia, at the home of Mr. George H. Streaker, 1913 North Broad Street.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

On the evening of February 21 Bishop and Mrs. Rhinelander entertained at dinner some twenty-five prominent laymen of the Diocese who had been invited to meet Bishop Lawrence and Mr. Monell Sayre in the interest of the Church Pension Fund.

Bishop Van Buren, who since last fall has been assisting in the Confirmations during the absence of Bishop Garland, has, because of illness, been obliged to give up work for the time being, and Bishop Beecher, of Western Nebraska, kindly took his place for three weeks in March.

March 1 the Rev. Chas. A. L. Strombom, rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., became a member of the clerical staff of St. Mark's Church, Philadelphia, with residence at the Clergy House.

Mr. Hubert Carleton having resigned as General Secretary of the Brotherhood of Saint Andrew, his duties are for the time being performed by the Hon. Franklin Spencer Edmonds.

The Rev. W. Y. Edwards, Curate of Calvary Church, Germantown, has accepted the rectorship of the parish of St. Mary Magdalene, Newark, N. J. Mr. Edwards, who is a son of the rector of Holy Innocents' Church, Tacony, is a graduate of the Philadelphia Divinity School, and prior to his present charge served for a year as curate at St. Stephen's Church, Philadelphia.

The Rev. E. V. W. Edwards, of Royersford, has accepted a call to the Diocese of North Carolina under Bishop Cheshire.

On Quinquagesima Sunday the Rev. John A. Goodfellow completed forty-four years as rector of the Church of the Good Shepherd, East Cumberland

street, Kensington. The services for the day were appropriate to the interesting occasion. In point of continuous service Mr. Goodfellow is now the senior in the Diocese.

The young ladies of this year's graduating class of the Ogontz School, Elkins Park, attended divine service in a body at the Church of St. Luke and the Epiphany, Philadelphia, Sunday morning, March 5th, when the rector, Rev. Dr. Steele, preached a sermon on "Ruth."

Bishop Rhinelander acted as chaplain on University Day at the University of Pennsylvania, Washington's Birthday. The exercises, as usual, were held in the Academy of Music, and were unusually well attended.

The Rev. Dr. George C. Foley, of the Philadelphia Divinity School, is acting as Locum Tenens at Gloria Dei Church pending the selection of a rector to succeed the late Rev. Mr. Simes.

The sub-committee of the Central Missionary Committee of the Diocese are prepared and will be glad to send speakers thoroughly acquainted with the needs of the missionary field to any Church that may wish for such speakers to aid them in their work for the apportionment.

For clerical speakers apply to Rev. Dr. James DeWolf Perry, 165 School Lane, Germantown, and for lay speakers to Dr. J. Nicholas Mitchell, "The Clinton," Tenth and Clinton streets.

A Neighborhood Missionary service was held in St. Phillip's Church, Forty-second street and Baltimore avenue, on Sunday afternoon, February 13th, the Sunday Schools of St. Mary's and the Atonement uniting with the home school.

Though the weather was extremely bad there was a most excellent turnout. The rector, assisted by the Rev. George L. Richardson, conducted the service, the address being given by Archdeacon Russell, of the Lawrenceville Industrial School.

The winter meeting of the West Philadelphia Sunday School Institute was held in the Chapel of the Mediator, Fifty-first and Spruce streets, on Tuesday evening, February 29th, with an excellent attendance. Supper was served at 6.30, after which there were sectional conferences on practical matters, followed by an address from the Rev. Frederick Gardiner, L.H.D., Provincial Secretary for Schools and Colleges. The President of the Institute, the Rev. Clarence W. Bispham, presided.

On Good Friday the rectors of the Redemption and St. Barnabas, West Philadelphia, will exchange for the "Three Hours Service."

Word has been received of the deserved promotion of Mr. Mitchell, sometime Organist and Choirmaster at St. Martin's-in-the-Field. He has been made a captain and has received an appointment to an important position on the staff of Lord Methuen, commanding at Malta.

The editor of the *Parish Messenger*, of St. Timothy's, Roxborough, is desirous of "exchanging" with other parish papers in the Diocese and would appreciate having his name placed on the mailing list, promising to reciprocate. Address Mr. H. Stafford, 453 Seville street, Roxborough, Pa. By the way, while you have that mailing list out just see if THE CHURCH NEWS is on it; if not, add the name while you think of it.

On the evening of February 10th, in response to the invitation of the minister, the Rev. A. J. Arkin, thirty-five men met in the basement of the Parish House of St. George's Church, Port Richmond, and organized a "Father's Meeting" for mutual helpfulness. It promises to prove most useful in the work of the parish.

Despite the inclement weather a large audience witnessed the rendering in costume of Bishop Van Buren's missionary play, "The Pagans," on Friday evening, March 2d, in the Parish House of the Church of the Saviour, West Philadelphia. The characters were taken mostly

by workers in the Junior Auxiliary. Added effectiveness was given to the performance by the scenery, the larger part of which was painted by Bishop Van Buren. A setting representing a scene in Porto Rico was particularly admired.

In the death on February 24th of Mr. Charles Yarnall, the parish of St. Mary's, West Philadelphia, has suffered a severe loss. The deceased was the son of the late Dr. Yarnall, for fifty-five years the rector of St. Mary's. Mr. Yarnall was the one who put the music of the parish on the high plane for which it has so long stood. He was for many years a vestryman, an active and interested worker in several of the parochial organizations and always a devoted attendant upon the services of the Church.

The Rev. Robert Benedict has resigned the charge of the parish at Doylestown to assume, by the appointment of the Bishop, the rectorship of St. James', Langhorne, of which further particulars are given elsewhere.

On Septuagesima Sunday the Stoneman of Philadelphia gave a striking and effective evidence of the vitality of their organization to say nothing of their personal interest in the same. Early that morning the first of a number of special trains pulled out from the Reading Terminal bound for Scranton, Pa. A few short of 3,500 members purchased tickets and, with officials and invited guests, close to 4,000 men made the trip. An official of the railroad is authority for the statement that it is the largest excursion the Reading Railroad has ever carried out of Philadelphia. One of the guests reported "Every one of the Stonemen carried a New Testament in his pocket and all of them showed signs of use. During the whole trip I heard neither an oath nor a word which could not be repeated in a drawing-room. A religious service was held in every car during the trip by either Mr. Stone or Dr. Mockridge."

Word was received in Philadelphia on Tuesday, the 7th of March, of the death of Mrs. Richardson, widow of the late Dr. Richardson, sometime rector of St. James' Church, Twenty-second and Walnut streets. Mrs. Richardson, who has been in failing health since the death of her husband, has been making her home lately with a married daughter in Mary-

land. She is survived by three daughters and two sons. Funeral services were conducted from St. James', Thursday, March 9th.

Through a generosity of a communicant of the parish who prefers to remain anonymous, electric lights have been put in place over the outside entrance doors on Diamond and Gratz streets of the Memorial Church of the Advocate, an improvement much appreciated, the effects of which are already apparent. They prove, if not an actual invitation to the passersby to enter, of at least an indication that the Church is open for service.

On the Wednesday evenings in Lent a course of addresses is being given in Grace Church, Mt. Airy, by the Rev. John H. Chapman, rector of St. Paul's, Chestnut Hill, the Rev. Mr. Cline taking similar duty in St. Paul's. An exchange of the same sort is announced for the same evenings between the rectors of Whitmarsh and Jenkintown.

The Local Assembly of the Diocese of the "Daughters of the King" announces special Lenten services for the members of the Order as follows: Monday, March 13th, Church of the Redemption, Fifty-sixth and Market streets, at 8 P. M.; Speaker, Mrs. John Loman. Thursday, March 23d, St. Matthias' Church, Nineteenth and Wallace streets; speaker, the Rev. J. Alex. O'Meara, D.D. Thursday, April 6th, Chapel of Prince of Peace, Twenty-second and Morris streets; speaker, the Rev. Joseph P. Morris. These services also are at 8 P. M.

The second annual Men's Dinner of St. Stephen's Church, Bridesburg, was unusually successful; 131 men attended and all were most enthusiastic. Music by a band and the vocal selections of a sextette of male voices were features. After-dinner speeches were made by Colonel Montgomery of the Arsenal, Mr. Clarkson of the Y. M. C. A., and the Rev. Dr. Haupt of the local Presbyterian Church.

The Rev. David L. Sanford, of the Diocese of Vermont, has been appointed Missionary of the Mission of the Incarnation, Morrisville, entering upon his duties April 1st. Mr. Sanford is a brother of the rector of Honeybrook.

New possibilities for the work at Langhorne are in prospect. A member of the congregation has given a subscrip-

tion of \$500 for the current year towards the stipend of a resident minister. The Rev. Robert Benedict, of Doylestown, has accepted the appointment of the Bishop and entered upon his duties April 1st.

The Rev. A. J. Arnold and the Rev. John A. Richardson have been appointed to the Board of Examining Chaplains.

On Quinquagesima Sunday Bishop Rhinelander confirmed a class of sixty-two persons at Epiphany Mission, Sherwood, a congregation which filled the chapel and overflowed the sidewalks outside being in attendance, more evidence, if any additional is needed, of the imperative need of more adequate buildings at this strategic point, where Dr. Parker and his zealous people are doing such effective work for Christ and His Church.

Most encouraging news comes from Bishop Garland. His private letters tell of him, 6,000 feet above the sea level, indulging in strenuous physical exercise by the doctor's orders for the benefit of his whole system, thriving on it and feeling more fit every day, going about in the sun without hat and coat, and eagerly anticipating his return to us May 1st, with the assurance that he will be in better health than for years, all of which makes jolly good reading for the whole Diocese.

Deaconess Colesberry and the Rev. Dr. Mockridge have been added to the Diocesan Commission on Jewish Work.

The third (and for this convention year the last) call on the Church Extension Fund has gone out for the benefit of St. Gabrielle's Mission, Feltonville. The proceeds will be used towards the payment of the last installment on the purchase price of the admirable site secured for this promising venture, the corner of northeast Boulevard and Front street. This is a splendid lot and has a frontage of 200 feet on the Boulevard. The rector of St. Nathanael's, the Rev. George R. Miller, has made a wonderful start in this work. Such an object lesson of what the Church Extension Fund is capable of should very materially increase the number of subscribers thereto. The number at present is ridiculously small.

The Committee of Laymen in the Diocese (whose initial meeting is described elsewhere in this issue) in the prosecu-

tion of their task of raising the quota asked from this Diocese of the \$5,000,000 needed for "accrued liabilities" to start the Church Pension Fund in operation, are asking for an opportunity for personal presentation of the matter to the various congregations by one of their number at a Sunday morning service or at some gathering of laymen. The secretary of the committee, Mr. Leo R. Hunt, 1505 Arch street, will be glad to correspond with the clergy as to dates. That the committee are hustlers is evidenced by the fact that practically one-third of the million they want to secure is already in sight.

Messrs. Roland S. Morris and Reynolds D. Brown have accepted their appointment by the Bishop as members of the Diocesan Commission on the Church Pension Fund. The Rev. Dr. L. C. Washburn is chairman.

The Rev. Robert Norwood, a well-known Canadian preacher and poet, was the preacher at the Church of the Saviour, West Philadelphia, the first two Sundays in Lent, the rector, Dr. Robert Johnston, meanwhile conducting a Preaching Mission at the Church of the Epiphany, Washington, D. C.

Sunday evening, April 2nd, a special University service will be held in the Church of the Saviour, Thirty-eight and Chestnut streets, when the preacher will be the Rev. Hugh Black, D.D., of the Union Theological Seminary of New York. The service will be at 7.45 P. M. Dr. Black is a most distinguished preacher as well as an author of distinction.

During the first week in Lent a Preaching Mission for the stations, served by the Rev. Jules Prevost, M.D., is being conducted by the Rev. E. L. Sanford.

Mr. Eugene I. Ellison, an esteemed business man of Philadelphia, and a member of the vestry of the Church of the Saviour, West Philadelphia, died suddenly in his office on the 8th of February. He was born in 1845, and since 1867 he had been a resident of Philadelphia. In the parish he is spoken of "as a wise and sane councillor, one upon whom his associates leaned in confidence both officially and privately."

At the Home for Indigent Men, Rhawn and Tacony streets, Holmsburg, the Rev. H. M. Peck, of our City

Mission Staff, is doing an active and aggressive religious work among the Protestant inmates. The home has a chapel accommodating about 1,000, and here each Sunday Mr. Peck holds a service which is largely attended. During Lent, in addition, he is conducting twice a week instructions preparatory to Confirmation, and also a celebration of Holy Communion each Wednesday morning. Bishop Rhinelander expects to confirm a class on the Wednesday in Holy Week. The work which is being done here could be made more efficient if the present worn-out instrument could be replaced by a good, strong-toned organ to lead in the music. Possibly some of the readers of THE CHURCH NEWS will interest themselves in the matter. Mr. Peck will be glad to communicate further information on the subject.

As we go to press word is received that Bishop and Mrs. Garland have gone to the Pacific Coast, and at present are making their headquarters at the Hotel Clark, Los Angeles, Cal.

On the evening of the first Sunday in Lent Bishop Rhinelander made his first Visitation to St. Luke's, Eddystone, formally dedicating the new chapel and confirming a class presented by the missionary, the Rev. Wm. H. Anthony. The significance of these statements appears when we recall how rapidly events have come about at this point. Industrial developments have made Eddystone a most important place. (The president of the Baldwin Locomotive Works told a committee of Congress recently that there was every prospect within a very few years of there being at least 250,000 people at Eddystone.) It is gratifying to learn that our Church has been able to get on the ground early. Through the generosity of an anonymous donor the chapel, costing more than \$10,000, has been erected—Bishop Garland laying the cornerstone last July—and a resident minister assigned to the work with most encouraging results. The same interested layman has made a further donation of \$6,500 for a rectory, work upon which is to be started immediately. There is every prospect of having at Eddystone a strong self-supporting parish in the not distant future.

A special meeting of the Church Club was held in connection with its "Club Night" on the evening of Monday, February 28, in the Church House. After

discussion it was voted that the Board of Governors be authorized to make a lease (at a nominal rental) of the Boys' Club to the Directors of the Light House. For some time it has seemed that such action would be advisable. Under the new conditions the work of the Boys' Club will probably be more efficient than it has ever been, while the Church Club will be enabled to devote the attention of its members to work more immediately within the scope of its organization.

After ten years of effective (and most appreciated) work as organist and choirmaster at the Church of the Redemption, Fifty-sixth and Market streets, Mr. W. Elwood Craig has tendered his resignation to accept a similar position with Christ Church, Ridley Park.

A parishioner of the Church of the Ascension, Broad and South streets, has ordered a memorial window for the Chancel, the last remaining one unfilled. The subject of the window, which is to be made in England, is Christ in the Garden of Gethsemane.

About 250 of the Boy Scouts of Delaware and Montgomery counties "hiked" to Valley Forge on Washington's Birthday. A "Treasure Hunt" was prepared for the afternoon, at the close of which the Scouts repaired to the Washington Memorial Chapel, where a patriotic service was held and the Rev. Mr. Burk made an address on "Preparedness."

The speaker at the Clerical Luncheon for March was the Rev. Dr. Mansfield, superintendent of the Seamen's Church Institute, of New York, who gave a vivid description of the work accomplished by his society, notably since the erection of the present building, one of the largest and most complete of its kind in this country. Bishop Beecher and the Rev. Mr. Gould (associate of Rev. Mr. Hunter at St. Augustine's School, Raleigh, N. C.) also spoke briefly. The attendance was practically the capacity of the club rooms.

Monday, March 6, in St. James' Church, Twenty-second and Walnut streets, Bishop Rhinelander met the clergy for the customary devotional service and pre-Lenten Conference. After a celebration of the Holy Communion, the Bishop occupied the first hour in the consideration of matters of practical moment, and in the second gave, as the last of his public confer-

ences, an address on "The Ministry: its Nature, Origin, Development, Function and Scope."

In response to a personal appeal made to it by Dr. Pott, the Foreign Committee of our Diocesan Women's Auxiliary has pledged \$5,000 for the new wing at St. John's University, Shanghai, China, this portion of the building to be called "The Rhinelander Wing." It is expected that all the Branches of the Auxiliary in the Diocese will accept and further this pledge. The committee hope that in the raising of this sum every parish in the Diocese will be represented.

A number of the clergy of the Diocese who have been greatly impressed by the scholarly, conservative and constructive character of the inaugural address made by the Professor of Systematic Divinity in the Philadelphia Divinity School, have decided to circulate this among a large number of the students of the University, the alumni of the school and the laity of the Church.

The Committee of Laymen appointed by the Bishop in the interest of the Church Pension Fund to raise the proportion of the \$5,000,000 assigned to this Diocese, started its active campaign on Monday, March 6, at the residence of Mr. Charlton Yarnall. Announcement was made that of the \$1,000,000 to be raised, already \$200,000 had been pledged. The membership of the committee has been raised to thirty-five, composed of the following: Mr. Yarnall, E. Walter Clark, Roland L. Taylor, James F. Fahnestock, Charles L. McKeehan, Clarence C. Brinton, Charles E. Ingersoll, Ledyard Heckscher, Francis A. Lewis, Robert L. Montgomery, George Wharton Pepper, Arthur E. Newbold, R. Leo Hunt, Parker S. Williams, George H. Frazier, John W. Pepper, George D. Widener, Jr., D. E. Williams, Roland S. Morris, Sydney L. Wright, Colonel Sheldon Potter, Charles C. Harrison, Alfred Harrison, Percival Roberts, Jr., Henry B. Coxe, Samuel F. Houston, Charles Biddle, A. A. Jackson, Rodman Wanamaker, John O. Platt, William T. Wright, C. S. W. Packard, Benjamin Rush, Alexander Van Rensselaer. Bishop Rhinelander is the chairman.

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ANNIVERSARY OF REV. GEORGE R. MILLER

The Rev. Mr. Miller took charge of St. Nathanael's Mission, Allegheny avenue and E street, on March 1, 1903, thirteen years ago. We feel that it is a subject for congratulation and thankfulness that while so many churches in the neighborhood have been upset and hindered by frequent changes of their clergy, we have had Mr. Miller with us during this time, in which we have learned to value him as our dear pastor and kind friend.

When Mr. Miller came the present Parish building was used for the Church services, and while we were very happy there, the services in the beautiful new church are a great contrast to the services when there. By Mr. Miller's foresight a lot in the rear of the building was added to the property, the Parish building moved back to make room for the church, and in great part by his efforts the money for the new church was collected and it was built.

This season our principal interest has been the new addition to the Parish building, which is the great desire of Mr. Miller's heart, and we hope he may have the comfort and happiness of seeing it fully installed with every appliance necessary to make a place of refuge and up-building for young and old in the congregation.

ANNIE BUCHANAN.

THE GENEVA SUMMER CONFERENCE FOR 1916

The 1916 session of the Summer Conference of Church Workers of the Province of New York and New Jersey, will be held again, as last year, at Hobart College, Geneva, N. Y. The coming Conference has been extended from a week to ten days—July 5-15—in order to give more time for study classes and for the promotion of fellowship and spiritual inspiration.

In addition to the usual Sunday services and meetings, daily vesper services with addresses, will be conducted by the two Conference pastors, the Rt. Rev. Charles Fiske, D.D., Bishop Coadjutor of Central New York, and the Rt. Rev. Wilson R. Stearly, Bishop Suffragan of Newark. There will be three or four evening meetings, one of which will be devoted to a consideration of Missions, Religious Education and Social Service

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ment," Mr. Harper Sibley, Superintendent of St. Paul's Sunday School, Rochester, N. Y.; "Sunday School Demonstration," Miss Frances Withers, Superintendent of St. Paul's Sunday School, Yonkers, N. Y., and two other courses conducted by leaders to be announced.

It is hoped that the total cost of attendance for the ten days, aside from railroad fares, including a \$3.00 registration, will not exceed \$15.00. Registrations and applications for rooms should be made to Professor Arthur A. Bacon, Hobart College, Geneva, N. Y., and requests for further information should be addressed to the Rev. Augustine Elmendorf, secretary-treasurer, 871 De Graw avenue, Newark, N. J., to whom also checks or money orders should be made payable.

The officers and committees in charge of the Conference are: President, Rev. John R. Harding, D.D.; secretary-treasurer, Rev. Augustine Elmendorf; Executive Committee, Rev. John R. Harding, D.D., chairman; Rev. F. M. Crouch, Rev. Augustine Elmendorf, Rev. R. J. Phillips; Committee on Program and Publicity, Rev. F. M. Crouch, chairman; Miss L. Arnold, Miss Virginia Beauchamp, Rev. C. H. Boynton, Ph.D.; Rev. Hugh L. Burleson, S.T.D.; Rev. T. A. Conover, Rev. J. W. D. Cooper, Rev. Charles Malcolm Douglas, Rev. Augustine Elmendorf, Rev. William E. Gardner, Rev. John R. Harding, D.D.; Committee on Finance, Rev. R. J. Phillips, chairman; Rev. Rudolph E. Brestell, Rev. D. L. Ferris, Rev. Henry R. Freeman, D.D.; Rev. Milo H. Gates, Rev. Albert L. Longley, Rev. John R. Moses.

The vestry of St. James's Church, Twenty-second and Walnut streets, Philadelphia, has unanimously voted that hereafter the Easter offerings are to be devoted to the Church's missionary work. Heretofore these offerings have been given to the Parish Endowment Fund, but it is felt that this great feast should properly be marked by gifts for the extension of the Kingdom.

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SOCIAL SERVICE WORK AMONG THE NEGROES

The Social Service Commission has been interested in working out plans whereby social service among the large Negro population of the city may be increased, and arrangements are already under way to co-operate with others in the effort to close some places of evil resort which are having such an injurious effect on the Negroes who frequent them. A special committee has been appointed to deal with this subject.

As a matter of fact, there is at the present time considerable social service work for Negroes carried on by various churches and institutions, among which the two following illustrations may be of interest:

On the Feast of the Purification last the additional building secured by the Trustees of the St. Michael and All Angels' Home for Colored Cripple Children was dedicated by Bishop Van Buren. The opening of the new house marks a notable advance in the work of ministering to Colored cripples. Hitherto it has been impossible to take any but the smallest boys. The new building now renders this possible. It has been astonishing to see with what rapidity it has filled up; pathetic, too, as in the case of a man of twenty-five who came in the hope that a place might be found for him.

As the Home is chartered for the exclusive care of children, provision must be made for them to go forth as far as possible educated to earn their livelihood. A practical printer is charged with the instruction of the boys, and already the last two numbers of *The Cripple News*, the organ of the Home, has been issued from the press, entirely the work of colored people. The boys are encouraged to work on their own account, being allowed the use of type and press, and given paper and cards at cost. Several have availed themselves of this privilege. Instruction is also being given in the caning of chairs, and a number of orders have been sent in by friends of the institution.

Another work which, while not under Church auspices, is yet supported largely by our Church people, is the Society for the Protection of Colored Women and Girls, which has two houses on Catharine street. The society begins with travelers' aid, meeting the boats and the



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A WEEK OF PRAYER FOR THE CHURCHWOMEN OF THE DIO- CESE OF PENNSYLVANIA

AUTHORIZED BY THE BISHOP

April 2 to April 8, 1916

(The topics are suggested by the daily readings of the United Offering page (18) of The Church Missionary Calendar.)

APRIL 2, SUNDAY—For the spirit of thanksgiving. "What shall I render unto the Lord for all His benefits toward me?" . . . "I will offer to Thee the sacrifice of thanksgiving." . . . Ps. 116: 12 and 17.

APRIL 3, MONDAY—For the drawing together of all Churchwomen ("however remote and isolated") "into the life, love and devotion of the whole" body, through our "most effective agency," the United Offering.

APRIL 4, TUESDAY—For the "deepening of the sense of stewardship."

APRIL 5, WEDNESDAY—For the Women Workers (112 in the domestic and 70 in the foreign field, supported by the United Offering, 68 in the domestic and 49 in the foreign, supported from the general funds of the Board of Missions).

APRIL 5, WEDNESDAY, 10.30 A. M.—At Grace Church, Gowen avenue, Mount Airy, Special United Offering Service, under the auspices of the Presidents' Association of the Germantown and Chestnut Hill Branches of the Woman's Auxiliary. Preacher, the Rev. George Lynde Richardson, of St. Mary's Church,



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West Philadelphia. The offering will be for the United Offering. The women of the Diocese are cordially invited to attend this service.

APRIL 6, THURSDAY—For a deeper realization of the "personal" and the "sacramental" nature of the United Offering.

APRIL 7, FRIDAY—For "the gift of means," that it may so increase that the Board of Missions may be relieved from the care of *all* of the women workers.

APRIL 8, SATURDAY—For "the gift of life." (*Men and Women.*) (Observe especially the Saturday half-hour for prayer, 11.30 to 12 o'clock noon.)

Saturday, the last day of the Week of Prayer, has for its special topic "The Gift of Life," the most precious gift of all, and one for which there comes a ringing call from almost every field, whether it be the remote missionary district or our own city of Philadelphia. Faithful and devoted men and women needed everywhere for the work of the Church. *Every* Saturday at 11.30 there are Prayer Groups meeting in different parts of the Diocese, and many women praying in their own homes. Shall we not make Saturday, April 8, a *special and very real "Ember" day?*

**THE PRESENTATION
SERVICE**

The Twelfth Annual Service, with the presentation of the United Offering, will be held on Thursday, April 27, at Old St. Peter's Church (see Bulletin). This is the great annual Eucharist of the women of the Diocese, with the presentation of their Thank Offering. It is *not* intended simply for the parish treasurers of the United Offering.

It must be remembered that, while this is an *annual* service, the presentation is that of a *semi-annual* offering (except in the case of a few parishes in which collections are made annually only). The amount which will be presented on April 27 will represent the offerings received since November 1.

This year the fall collections must be made in September that Pennsylvania's offering may be ready for the triennial service in Christ Church Cathedral, St. Louis, early in October.

MARY C. S. NORTH,
Diocesan Treasurer.

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Following the announcement by William Elmer Barrett that he desired to be released from his duties at Friends' Central School at the close of the present school year, the committee in charge of instruction met in First month to consider and find his successor.

In this age of rapid change in educational methods, improved public schools, and stiff competition from private schools, the committee felt that the continued development of the Friends' Central School, along the lines which make such a school worth while, demanded the best man attainable. It felt that the man for the place must have acknowledged educational influence, tested administrative power, and large ability for doing hard constructive work.

After a number of meetings and many interviews with various candidates, the Instruction Committee of eleven members was *unanimous* in recommending for the position Dr. John W. Carr, present Superintendent of Schools at Bayonne, N. J., and who, in its opinion, meets these requirements.

Dr. Carr has had a broad experience in the educational field, having been principal of the Bloomington (Ind.) High School, 1885-87; of Muncie (Ind.) High School, 1887-90, and Superintendent of the Schools of Anderson (Ind.), 1890-1905; of Dayton (Ohio), 1905-1908, and of Bayonne (N. J.), 1909-16.

He obtained his M.A. in 1890, at Indiana University, and his Ph.D. at New York University in 1913.

He has a national reputation as an educator, having long been prominently connected with the National Education Association, president of the Superintendents' Conference, and also president of the Character League of America.

Dr. Carr was told that the committee's fixed purpose was to make the Friends' Central School and its system of elementary schools as fine and strong as could be found anywhere, and that it would place on him great responsibility for accomplishing this purpose—the committee reserving for itself the function of prescribing the principles and fundamental basis on which the school was to be conducted.

To this Dr. Carr responded by accepting the proposition, stating that he could and would work in the spirit of

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loyalty and sympathy with the religious ideals of our Society; that there was, so far as he could see, no need for revolution in our school system, but an opportunity for evolution to still higher goals of educational work.

One member of our Society, prominent in educational work, a competent judge, and who has known Dr. Carr from young manhood at college to the present day, says "He is a man of high character, and is especially interested in moral education, his ideals being in full harmony with those of Friends. I congratulate the committee on the opportunity of securing Dr. Carr, and I congratulate him on the prospect of coming among the Friends and having the friendship and help of such a body as your committee of the Friends' Central School."

Immediately following his engagement, Dr. Carr put himself in touch with the committee and with William Elmer Barrett, who has graciously extended to him all the courtesy possible to enable him to obtain a thorough insight into the school, prior to his taking official charge on Seventh month 1st.

The school committee bespeaks for Dr. Carr the cordial co-operation of Friends interested in the school, of patrons, alumni and former pupils.

By the will of the late Miss Jane E. Tasker the Church of the Covenant, Twenty-seventh street and Girard avenue, the Rev. H. K. B. Ogle, rector, has received a bequest of \$500.

CHURCH PERIODICAL CLUB

"The periodicals which have been sent to me through the kindness of the C. P. C. have been and are now a very great help in the work of this portion of the domestic mission field. I am sure that the kind friends who have been sending them would feel grateful if they could see me setting out to visit the ranchers with my satchel in one hand and a great bundle of magazines in the other.

The country people are delighted to get them. It is intensely interesting to see them gather around the gift of publication after the service and divide them among the congregation. They read them and then exchange with each other. They certainly help to increase the interest in my schoolhouse missions.

I spent last night in a sod house and I particularly noticed that they had no reading matter except a few books such as "The Two Detectives," a copy of "The Nebraska Farmer" and a weekly newspaper. Good magazines cannot help but exert an elevating influence when they find their way into such houses. I shall appreciate all you care to send me."

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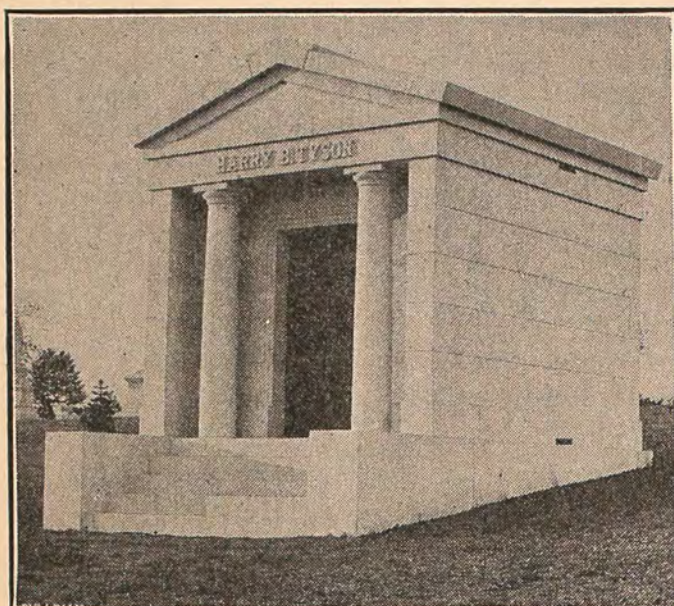
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